

THE
CERTAINTY
OF
CHRISTIANITY

Without P O P E R Y :

O R,

Whether the Catholick-
Protestant, or the Papist have
the Surer Faith.

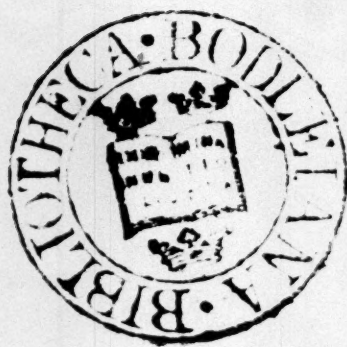
Being an Answer to one of the oft
canted Questions and Challenges of the
Papists, sent to one who desired this.

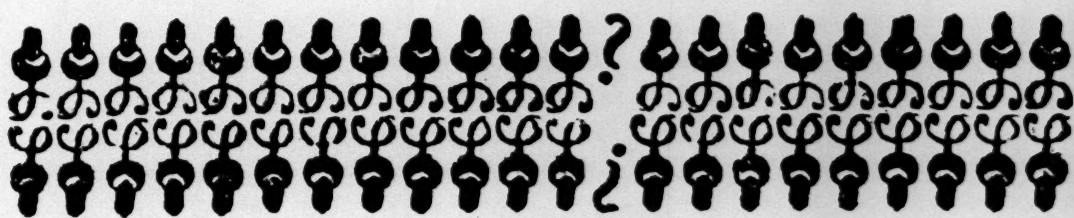
Published to direct the unskilful, how to
defend their faith against Papists and Infidels, but especially against the Temptations
of the Devil ; that by saving their Faith, they
may save their Holiness, their Comfort and
their Souls.

By Richard Baxter. ✕

2 Cor. 4. 1, 2. *Seing we have this Ministry, as we have
received mercy we faint not : But have renounced the Hid-
den things of dishonesty, not walking in craftinesß, nor
handling the word of God deceitfully, But by manifestati-
on of the truth, commending our selves to every mans Consci-
ence in the sight of God.*

L O N D O N, Printed for Nevil Simons at the Sign of the
Princes Arms in St. Pauls Church-Yard. 1672.





TO THE
Protestant Reader.



T is for your Reading,
and not for the Papists
chiefly that I publish
this, short and hasty
writing. For I may
probably prognosticate of them,
1. That the lay men will not, must
not read it; 2. That the Priests, will
not read it with any impartiality, as
Lovers of Truth; 3. That what they
cannot answer they will silently dis-
semble, or if any meddle with it,
they will either take some scrap and
leave the rest; or they will spend
paper in cavilling at my 40. Reasons

To the Protestant Reader.

against them, because, lest I be tedious, I have not improved them by Syllogistical form and full confirmation, and they will put off the full answers already given them in the former Books to which I refer them, without a Reply: And they will pass by the strength of what they meddle with. 4. And when I am dead, they will patch up some confident answer to some of my Books (as vain as Mr. Johnson, alias Terret, hath done to one,) and will borrow some lies, from the writings of some against me that are of the same spirit with them, wherewith to reproach my Name, which shall be instead of an answer to my Books.

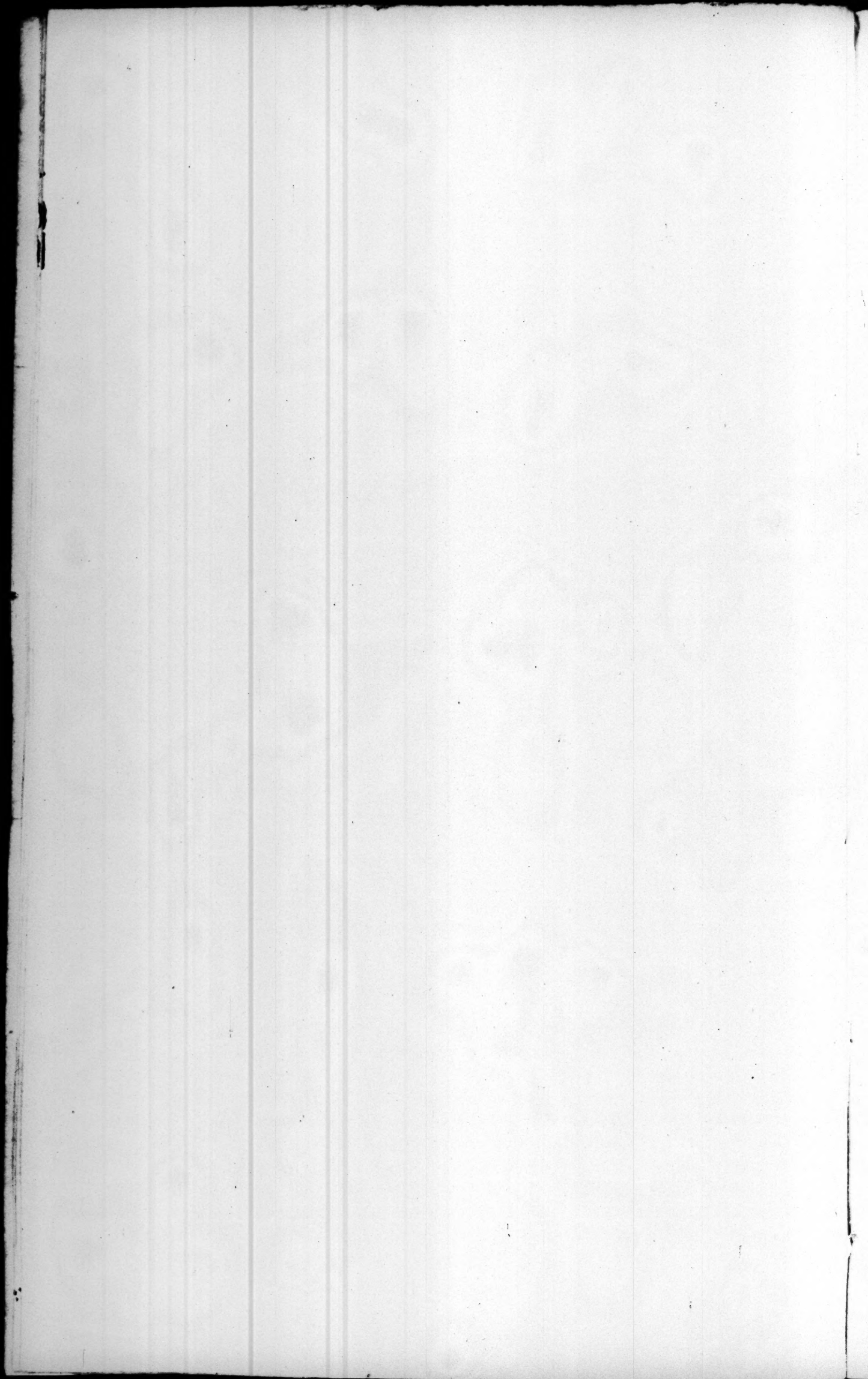
The Answer to their present Question I have already fullier given them, 1. In my *Reasons of the Christian Religion*; 2. And in my *More Reasons*, 3. In my *Life of Faith*, Part 2. 4. In my *Safe Religion* through-

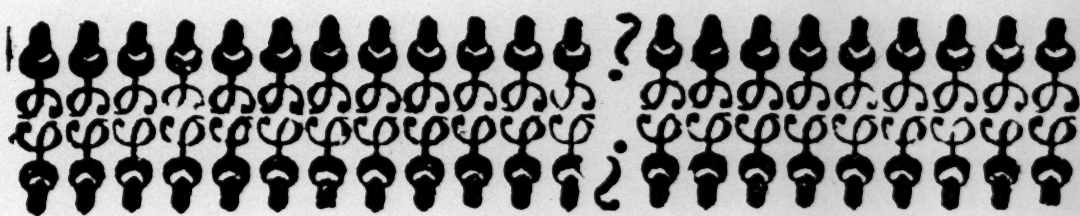
OUT

To the Protestant Reader.

out, especially Disp. 3. 5. In my *Key for Catholicks*. 6. In my Preface to the 2. Part of the *Saints Rest*. And none of them that I know of are answered; But they cant over and over the same thing, and tempt or necessitate us thereby to write over and over the same thing, to the wearying of the Readers, while they silently dissemble all.

But the end of this writing is, to tell young unstudied persons, on what terms, and in what order they must deal with this great Question, and defend the foundations of their faith, against *Infidels*, *Papists*, and the *Devil* himself, who will here assault us with greater craft and force, than *Papists* or *Infidels* can do. Reader, study it well, till thy soul is clear and well confirmed; For the *Keeping* or *Losing* of this *Fort*, is the *Keeping* or *Losing* of thy Religion, thy Comfort, and thy soul.





This following Paper was sent
me from an unknown person in
a Letter, which had these words.

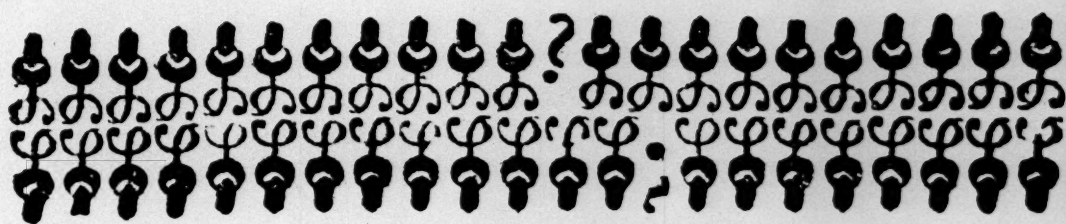
S I R,

THe business of this Paper is to beg
a favour of you, of a publick
nature — an Answer to the in-
closed Paper, which was sent me from a
friend of mine who is a Papist, with an
earnest desire that I would procure it to be
answered. The resolution of which would
be of use to us both in the things in Con-
troversie between us — I cannot but won-
der at the confidence of this deluded people,
who though they are so often again and
again Learnedly and Religiously writ
A 4 against,

against, yet they can with as great confidence and boasting challenge and dare the Ministers of Truth to encounter and answer them, in such kind of Papers, as if their tenets had never been refuted at all: And though I have referred my friend to your Books, that will not satisfie; but he doth as it were Goliath-like bid defiance to our Ministers, telling me that if any be so hardy, let them answer his Papers.

The Paper followeth.

All



ALL who call themselves Christians are agreed in this principle.

That every Revelation of God, or whatsoever God says is most certainly true in the sense wherein he intends it.

And this is a matter of right on Gods part, to have this granted.

But all Christians do not agree; and it is the sole point wherein Christians differ:

Whether God hath Revealed or said what is proposed to us as his Revelation: Or as the sense intended by him by that which they all agree to be his Revelation.

And this is purely matter of Fact,
(viz.) 1. Whether several Books affirmed and proposed to us as the Revelations

velations of God be truly so. For Instance, the Old Testament affirmed by some to be, and proposed as the Revelations of God, are denied by the *Valentinians* and the *Manichees*. The Gospels of St. Mark, St. Luke, St. John, and all St. Pauls Epistles, proposed by some Christians as the Revelations of God, are denied by others, namely by the *Ebionites*. So likewise several parties agreeing several Books to be Scripture and the Revelation of God, do notwithstanding differ touching the Copies, and touching the Translations; Some affirming one Copie to be true, and one Translation to be true, whilst others expressly say, that Copy is false, and that Translation false. And Lastly, several parties agreeing the Books to be Scripture, the Copies true, and the Translations true, and to be the Revelation of God, do nevertheless differ touching the

the sense , each party delivering a particular sense of such a Text, and proposing such sense, as the sense, and the only sense Revealed by God, to be intended by God by that Text , and each proposed sense being contrary to the other.

It is clear in any difference arising touching matter of Fact, there can only be one party which can have the true Faith touching that matter , for it is impossible one thing can be a Revelation of God and no Revelation of God : That one Copy , or one Translation, or one Sense can be true and not true.

It is now enquired whether Christ hath settled any principle or medium in the world : And what principle or medium it is which Christ hath settled in the world, for the determining of matters of Fact of this nature. By which Unity in Faith may be conserved , and Christians

istians may with certainty know what is a true Revelation of God, which a true Copy of such true Revelation, which a true Translation of such true Copy, and what the true sense thereof, that Christians may not be carried about with every wind of Doctrine.

The solution of this is desired to be by fixed and solid principles, and not by tedious discourses; for the Nature of the thing requires that there be a firm Principle settled among Men, for the final determining of matters of Fact.

THE



THE
CONTENTS.

*THE Papists Question to which an Answer was
challenged.*

CHAP. I.

Of the Quality of this Question and Challenge.
P. 1.

CHAP. II.

*The Explication of some Terms in it. A Scheme
of Divine Revelations. What matter of Fact
is? Of several senses and sorts of Certainty:
of Principles: Media: Determinations: Unity
of Faith.*
P. 5.

CHAP. III.

*The briefest and summary Answer to the Con-
fused Question.*
P. 13.

CHAP.

The Contents.

CHAP. IV.

The many Questions confounded in his one.
Quest. 1. *What are the Revelations of God in
controversie.* p. 22.

CHAP. V.

Quest. II. *Whether the Papists grant all Divine
Revelations to be true.* p. 25.

CHAP. VI.

Quest. III. *What Certainty we have what is a
real Revelation of God? Where the Nature and
Conditions of Objective and Subjective, Sensible
and Intelligible Certainty are opened?* p. 30.

CHAP. VII.

Quest. IV. *What Certainty have we of the Co-
pies.* p. 43.

CHAP. VIII.

Quest. V. *What Certainty have we of the Canoni-
cal Books.* p. 45.

CHAP. IX.

Quest. VI. *What Certainty have we of the truth
of Translations?* p. 48.

CHAP.

The Contents.

CHAP. X.

Quest. VII. *What Certainty have we of the true sense of the Text.* p. 51.

CHAP. XI.

Quest. VIII. *What Unity of Faith may be expected to be conserved, by these Certainties.* p. 54.

CHAP. XII.

Quest. IX. *What Determination is necessary to this Certainty and Unity.* p. 57.

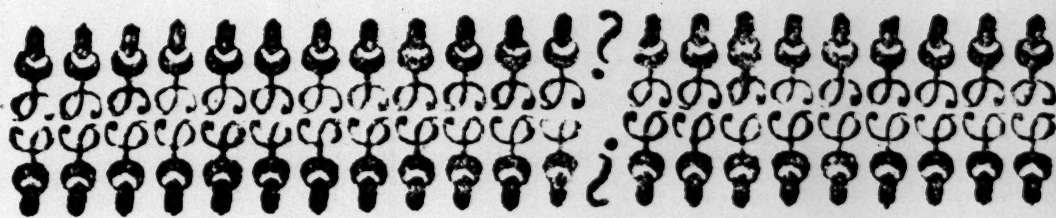
CHAP. XIII.

What the Papists ascertaining Medium or Determination is, and why we cannot trust our souls on it: Where are forty Reasons briefly named, for the use of them that seek for Truth, proving not only the utter uncertainty, but the notorious falsehood of this Determination which is cried up as the only proof of Certain faith. (But I doubt not but many Papists that fear God indeed, do practically build their faith on better ground, however this be cried up by Disputers). p. 60.

CHAP.

ERRATA.

Page 23. line 21. read bulk. p. 47. l. 7. r. did.
but. p. 64. l. 16. r. by *Clemens*. p. 98. l. 18. r.
Superiour. p. 107. l. 2. r. Certainty. p. 109.
l. 9. r. be)is.



CHAP. I.

Of the Quality of this Question.

SIR,

§. I.



YOU may see by this Paper, with the ordinary disputing of this sort of men, that it is not without cause that we have suspected the hand of the Papists in many of the defences of the Infidel cause, and questionings of the foundations of the Christian faith, which this age is troubled with. They have so long plaid the Infidels in jeast, till they have made such a swarm of serious Infidels, as will prove neither the honour nor comfort of such seducers in the end. I know that this Paper it self hath a more modest aspect, but the

B tendencie

tendencie of it is the same as of the rest. But I hope God will turn all their endeavours to our advantage, and teach Christians better to consider the foundations of their faith; that they may not only be able to defend it against an Infidel or Papist; but, which is of more universal and frequent necessity, to defend it against the inward suggestions of Satan, the enemy of Christ and us.

§. 2. Therefore I think it most profitable to answer this Question in such a manner as shall tend not only to silence the Caviller, but as may best satisfy such as doubt, and establish men about the cause it self; and therefore to be larger, than this Imposer desireth, that I may be plain.

§. 3. The fraud which this Quærist is guilty of is manifold, and manifest to any discerning Reader. 1. In the choice of his subject: For he knoweth (for it's easily known,) that it hath not pleased God to make the mysteries of our faith so evident, as things sensible are; and that the difficulties which are in and about the Christian cause, are such, as give advantage to carnal unbelievers, to find many words to say against it; and that maketh it the hardest work of Preachers, to convince unbelievers: or else the Gospel had been received by more than the sixth
part

part of the world, before this day. Now these juglers would lay all the difficulties which are in the Christian cause as such, upon the *Reformers* cause alone, as if all this were nothing to them, but the cause of Popery were wholly free from them; or at least, they could answer such questions better than we can do. And so when such a fellow as *Hobbs*, or *Benedictus Spinosæ* in his *Tractatus Theologico-politicus*, shall stretch their wits to disgrace the Scripture and the Christian cause, all this shall seem only to fall upon the Protestants; whereas if we could not better defend Christianity than the present principles of Popery enable them to do, we must confess that the Infidel were far hardlier answered than any Sectary that we have to deal with.

§. 4. 2. And his next fraud lieth in casting all the positive defence and proof on us, that he may have nothing to do but assault Religion, and manage the Infidels objections against us. He offereth not to tell you himself, what their uniting certainty of Divine Revelations is, and to make it good, but to put *you* upon the *proving task*.

§. 5. 3. And his fraud is evident in the *multitude of Questions* which he thrusteth *together* into *one*; which any man of wit knoweth cannot have *one answer*; but must have *many* as the Questions are *many*.

§. 6. 4. And yet he will oblige the Answerer to avoid [*tedious discourses*] that so if his many questions have not *one short answer*, he may have the evading pretence, that *It is a tedious discourse*.

§. 7. 5. And there is evident fraud in his ambiguous terms; As his opposing *matter of fact* only to *matter of right*, and so making many heterogeneals to fall under matter of fact; His confused and unexplained use of the terms [*Principle, Medium, determining, Certainty, Unity in faith, &c.*]

§. 8. 6. Lastly, There is much fraud in his many insinuated suppositions; As, 1. That the Truth of this proposition that *Whatsoever God saith is true, &c.* is a *matter of mecr right*, as distinct from the rest mentioned as matters of fact: 2. That the *sense of the words* is a *matter of fact* as the *truth* of them is not. 3. That Papists agree with us that every Revelation of God is most certainly true. 4. That the *Ebionites, Valentini-ans, &c.* who questioned the Scripture books were Christians; 5. That these matters have here a *final* determination. 6. That this is necessary to Certainty and Unity in the faith. By all which it appeareth that this Question is intended, or used at least, as a *Soul-trap*, and a *Fool-trap*.

CHAP. II.

The Explication of some Terms.

§. 1. **T**Hat he may be satisfactorily answered, these Terms must be necessarily explained, and distinguished of, 1. Revelation, 2. *Matter of fact*, 3. Certainty, 4. Principle, 5. Medium, 6. Determining, 7. Unity in faith.

§. 2. I. Either he taketh *Revelation generally*, as containing *natural* and *supernatural Revelation*, 2. Or *specially* for *supernatural Revelation* only: Because he distinguisheth not, we must suppose him to take it *Generally*: But you will understand the matter the better if I distinguish of Revelation.

Revelation is either { I. *Objective*, or the bare proposal of the Object.
 { II. *Effective Illumination* of the mind: The first only is here spoken of.

In Objective Revelation we have to consider,

I. Principall { I, As the Author or first Cause of Nature,
 which is God. { 2. As the Cause of Gracious extraordinary Light.

II. Subservient. { I. Christ as man; the Teacher of the Church and Messenger of God.
 { 2. His Ministers. { I. Angels. { I. Pub- { I. Parents Oeconomical.
 { 2. Men. { lick. { Ecclesi- { 1. Inspired.
 { 3. Magistrates. { attical. { 2. Instructed.

I. Singly. { 1. In the *matter*, { 1. Signs Natural, viz. All Gods works.
 and so they are { 2. Signs Artificial, viz. Writings, &c.
 { 3. Signs Mixt, viz. Vocal Words.

II. Things: Considered { 1. Naturally, as the works and Law of Nature.
 of causing them { 2. Supernaturally, and extraordinarily.

II. Conjunct and duly ordered; as they make up just evidence.

Viz. { I. Things in their notifying condition.
 { 2. Words; 1. Simple Terms, 2. Propositions, 3. Discourses

I. Beings substantial { 1. Created, 2. The Creator.

II. The Matter of Divine Revelations signified (for the Matter signifying is before spoken of) is,

II. The Modes or Accidents of Beings substantial, which are;

- { 1. Physical and Hyperphysical.
 - { 2. Moral : Especially, 1. Truth, 2. Right or Dueness, 3. Goodness.
- And reductively and by accident, All their contraries.

III. The form of Revelation, is Evidence, or the *Notifying Aptitude* which includeth, 1. The Sense or *Meaning* as *True* : 2. As *Perceptible*.

IV. The Terminus and Ends of Revelation (to joyn them for brevity) are,

- { 1. The sense and its Perception, 1. External, 2. Internal ; the Imagination.
- { 2. The higher faculties { 1. The Intellect and its perception.
- { 2. The Will and its Complacencie or Displacence.

All this goeth to makeup Divine Revelation. And *do* you think we can give you one only Medium of it in a word?

§. 3. II. *Matter of fact*, is a phrase sometime used so largely as to signifie the Reality of any Being, that is existent as such. But ordinarily it signifieth something *practised* or *done* as such: If he here take it in the first sense, then the *verity* of this proposition [*Whatsoever God saith is True*] is as much *matter of fact* as the *sence* of that *Proposition*. But if he mean the later, neither of them is matter of fact. And yet he saith that the said Proposition is matter of *Right*; As if the *Truth* of a Proposition, and Gods Right to be believed, were formally the same. And yet he saith that the *sense* is matter of fact.

§. 4. III. The word *Certainty* is very ambiguous: Lest he complain of needless distinction, I will only remember you, 1. That as *Certainty* is *Objective* and *Subjective*, so it is the *Objective Certainty* that we have here to enquire of: But so as it is the *means* of *Subjective Certainty*. But withal to remember that to Subjective Certainty (that we our selves may be sure) there is need of much more than Objective Certainty, *viz.* that the soul and faculties be, 1. Rightly disposed: 2. And duly excited and applied, &c.

2. Of Objective Certainty you must note, that the word is sometimes taken for meer

Verity

Verity and *Reality*; And so the word [*Infallible*] is used, for that which *verily* is, and whosoever apprehendeth it so to be, is not deceived. And so all Truth is *Certain* and *Infallible Truth*. But usually besides *Truth*, the word *Certainty*, (and infallibility,) denoteth the *evidence* of that Truth, by which it is (not alwaies actually, but) aptitudinally *notified* to us.

This *evidence* is either *sensible*, or *Intelligible*, as the sense or the *intellect* is to be the perceiver of it.

Where you must distinguish the Physical Evidence of the Thing or Incomplex Object, from the Logical Evidence of Complex Objects. And here between the Evidence of self-evident Principles, and of Conclusions whose Evidence is derivative.

But especially you must note wherein it is that certainty of Intelligible evidence *formally consisteth*; which is in a certain *degree* of *evidence*: And 1. It is not every low degree: For though all Truth be equally Truth, and infallible, so that no man is deceived that receiveth it: yet we use not to call that *Certainty* of *evidence* which is apt only to give them some dark probability, and leave the mind in hesitant doubtfulness. 2. And yet it is not only that degree of evidence (which must help us to a *perfect apprehension*,

prehension, which is to be called *Certainty* : For then no man should be certain in this world. For no man hath such a degree of apprehension, but more may be added to the *clearness* of it. 3. Therefore certainty must be denominated from a middle degree; which is, when the evidence is not only True (for the confidentest apprehension of a falshood is no certainty,) but also so Clear as is apt to give a *satisfying, quieting, resolving apprehension* to the mind, yea though it should be sometimes molested with some doubts. 4. And therefore seeing such or none is our *certainty* here, it followeth that *Certainty* hath divers degrees, as the *satisfaction* of the *mind* is *more* or *less* : And that we are not equally certain of all that we are certain of. You will find necessary use of these distinctions about this controverfie.

§. 5. IV. And what he meaneth by [*Principle*] I know not. 1. There is a Physical or Hyperphysical *Principle* of *Being*, and there is a *natural* principle of *notification*, and there is a *Logical* principle of *notification*. 1. Our *intellective faculties* are the *natural apprehending principle*. 2. The *spirit of God* is the supream *moving principle* of Influx. 3. The intrinsick and adherent

rent *evidence* of the thing in it self, is the *natural notifying* principle: which is as various as things are. 4. The *Premises* as inferring the conclusion are the *Logical Principles* of *derivative* certainty.

§. 6. V. And I scarce know what he meaneth by [*Medium*] he seemeth to take it for the same with [*Principle*]. There are *media essendi* which I suppose he meaneth not (means to make us Articles of faith, or to make them True); but rather the *media cognoscendi*: But these are necessarily more than one. 1. There are the *media* by which we *hear* the *word* and receive the Bible as it is. 2. There are the *media* by which we come to understand — the *sense* of the words. 3. There are the *media* by which we know the difference between the several parts of the Book, the more certain and the more doubtful, and the different copies and readings, and the different translations. 4. There are the *media* by which we know that these Doctrines and these Books are the same which were delivered to the Churches by the Apostles, &c. 5. There are the *media* by which we know that Miracles were wrought by Christ and his Apostles and other Christians in confirmation of the Gospel. 6. And there are the *media* by which

which we know that this Gospel and these Books are true. And all these are not to be confounded, by the simple pretence of calling for a fixed *medium or principle*.

§. 7. VI. [*Determining*] signifieth either the *private* decision or determining of doubts in the *minds* of particular persons; or else the *publick* decision of doubts as they are managed in the Church, by a publick Judge. And this either as binding mens Consciences or Minds what to believe, or only as ruling their tongues, and actions, in teaching and conversation.

§. 8. VII. By [*Unity in faith*] is meant either unity in a *general faith* (which they call *Implicite*,) or in a *particular* (*explicite*) faith: And that is either a unity in all the essentials of Christianity, or also in all the Integrals, or also in all the accidentals which are revealed by God. And it is either a secret unity of *minds*, or a publick *unity* for communion that is meant.

If he think any of these distinctions needless, let him prove it and then cast them by. I am sure confusion is fit to deceive, but not to edifie.

CHAP. III.

*The rude and summary answer to the
confused Question.*

§. 1. **L**Est the Querist should pretend that by distinguishing I avoid a plain and direct answer to his Question, I will here first suppose him to be as rude and confused as his Question would imply, and give him such an answer as it will bear. But so as that it cannot be satisfactory to a distinguishing understanding, for whom therefore I shall afterward answer more distinctly.

§. 2. I cannot answer with common sense in a narrower compass than by distinguishing these Questions: 1. How know I the *words* and *Bible*? 2. How know I that this Doctrine and Book is the same, which was delivered by the Apostles to the Churches? 3. How know I the meaning of the words? 4. How know I that this Doctrine and these words are of God, (or a Divine Revelation)? 5. How know I that they are true?

§. 3. I. To the first Question I answer, that I know that I hear and read the words, and that this Bible containeth in it all its visible contents, by my sense (my sight and hearing) and my intellective perception of things sensible. And though this be a principle in which the Papists agree not with us, I am never the more in doubt, whether I see and hear the words.

§. 4. II. To the second, I know that this Doctrine and Book is the same which by the Apostles were delivered to the Churches, by Infallible History; not such as dependeth on the *honesty* of the speakers only, and so begetteth but a humane faith; much less such as depends on the bare Authority of the King of *Rome* and his narrow selfish sect or party and Kingdom; but by such History as hath a certainty in it from *natural principles*, by which we prove it impossible that there should be deceit; there being so full a concurrence of all sorts of Christians, and enemies also, and infallible circumstantial evidence. Even as I know that there was such a man at *Rome* as *Gregory 1.* and *Gregory 7.* and such persons in *England*, as *Henry 8.* King *Edward 6.* Queen *Mary.* Queen *Elizabeth,* &c. And as I know that our Statute Books

Books are not counterfeit: And as your Doctors know that the Acts and Decrees of Councils, the Works of *Bellarmino*, *Baronius*, &c. are not counterfeit: which is not because the Pope or a General Council saith so, but by *rational evidence* of *certain History*, which leaveth not mens minds in doubt.

§. 5. But I am not *equally certain* of some questioned Books, or Readings, (no nor of the sense of some difficult words) as I am *of all the rest*, which being more evident are more past controversie.

§. 6. III. I know the meaning of the words (spoken or written) as you know the meaning of a man that talketh with you, or of any other writings; as of your Councils, Decretals, Mass-book, *Bellarmino*, &c. that is, by the significance of such words by humane usage from those daies till now, which Lexicons, Books, and successive practice fully prove.

§. 7. But there are plain passages in Scripture which I understand certainly, (not because the Pope saith This is the meaning:) Such are all the essentials of Christianity and abundance more. And there are difficult passages which I am not certain of the sense of.

§. 8.

§. 8. IV. I know that this *Doctrine* and the *Bible* containing it as such, are of God, (or are his word,) by the *spirit attesting* and feeling it ; not in the fanatick sense, as they think they have an inward impulse perswading them that so it is ; (as some Papists think the Pope and Councils know that to be of God which they decree, by Prophetical Inspiration :) But, 1. As to the Gospel, the spirit attested it by antecedent Prophecy. 2. The image of Gods *Power, Wisdom* and *Goodness* imprinted on the Scripture, is its essential constitutive evidence, being unimitable by meer man, and that which is its intrinsic self evidencing light : so that a spiritual well disposed soul, may from a sensibleness, tast that it is Gods word ; if a Bible had come to them by chance and they had never heard of it before. I say that they *may* do so, if you can suppose them spiritually disposed before : But if not, yet they may strongly suspect that it is Gods word, when they read that it affirmeth it self to be so, and that the image of God upon it is so clear. 3. But the *Concomitant Evidence* of the *spirit* maketh up the proof ; in the miracles of Christs Life, Resurrection and ascension ; and in the miracles of Apostles and primitive Christians, abroad the world by which the Gospel was fully sealed, 4. And the effected

effected subsequent evidence of the spirit compleateth all the evidence; which is the spirit of holiness given by the means of this same word to all true serious Believers in the world in all ages and nations: which Holiness is the Image of God himself, and is such a gift as none but God can give, and as God would not give by a Doctrine, which he abhorreth as a lie. Therefore, 1. It witnesseth objectively as an evidence; 2. And it witnesseth *effectively*, by inclining the heart to tast and close with and receive the τὸν λόγον ἑμμελὸν the innaturalized word; as life and health cause a man to know suitable food, by a gust which proceedeth from a suitable nature; so is it in the new nature and the sincere milk of the word. And indeed though the intellect be the proper apprehender of Truth as such *suo modo*, yet the will is *quædam natura*, and hath a natural propensity to *Good as Good*, which is natural to it, and is the *pondus motuum* in the rational soul: And it is not an *universal notion*, or *nothing* under the name of *good* which it thus inclineth to; but *existent good*, in some *being* that is, *Unum, Verum, Bonum*, as *Rada* and other Scotists well prove. And therefore it hath *necessary volitions* (as of its own felicity, &c.) which yet are free, and not meerly *per modum naturæ*, though natural

C

tural

tural as being *ex sua natura*.

And this three or fourfold witness or attestation of the spirit, (sometime *Antecedent*, alwaies *Constitutive*, *Concomitant*, and *subsequent*) though a holy soul that is suited to it, and hath the witness in it self may most fully and certainly discern, yet another also may discern; The Miracles being Intelligible attestations to them, and the beauty of *Wisdom* and *Holiness* in the *Scripture* and in the *Saints* being refulgent and discernable by a stander by, though not as by a possessor.

§. 9. But I have not an *equal Certainty* of all the parts of it, that they are the word of God, because, 1. All the Books, Texts and Readings are not brought to me with equal historical Evidence. 2. And there are abundance of passages in it which are but Accidental to the Christian Religion which have not the same self-evidencing luster in them as the Essentials have. And there is no Necessity of an equal knowledge of the parts.

§. 10. The parts which I am fully *Certain* of in the Scripture are, 1. All the Essentials of the Christian Religion; Because, 1. They are delivered in Scripture *frequently, plainly, past all Controversie* of which I will cite your testimonies anon. 2. Because they were

(19) Ann. 7. d. 1. 3.
(19) Ann. 7. d. 1. 3.
(19) Ann. 7. d. 1. 3.

were as certainly delivered to all Christians^{(b) scrip =}
and Churches in the whole world distinct^{et phan.}
ly by themselves, (twelve years before any^{Euangeliu}
of the New Testament was written, and^{Ann. 10.}
above threescore and ten years before all of^{99. 30.}
it was written,) even in the Covenant of^{part pas}
Baptism, renewed in the Lords Supper, and^{sionan}
in the Creed, Lords Prayer and Decalogue,^{Ann. 65.}
which are the exposition of the Covenants,^{moritur}
professed by all Christians, in all Christian^{Ann. 10.}
Churches at every sacred meeting. And^{34. in}
these two waies of Tradition (in Scripture^{upfe. 10.}
and by themselves) are fuller than one. ^{si add. 90.}

2. And all the rest of the holy Scriptures^{qd built}
in which the full concord of Copies, and the^{exatop}
plainness of the words doth leave no room for^{sum fo}
rational doubting, *Ranney Euangeliu script Anno*
104. qui tanta moritur Anno
104. 98.

§. 11. V. I know that all this word is^{10. 98.}
True, because God is True, (*verax*,) and it^{1. 10. 98.}
is impossible for him to lie. For whoever^m
lieth, must want either Wisdom, to know
what to say, or Goodness to Love Truth, or
Power to make good his word, and attain his
will by better means. But God is perfect in
all these. Which you seem to grant us.

§. 12. That all things necessary to Salva-
tion have been delivered by the Apostles to
the Churches two waies, as by two hands,
viz. Distinctly by word of mouth, and in

the *Bible*, is our Doctrine. That more than all in the Bible hath been delivered by word of mouth, and this as necessary to the Salvation of some men (I know not whom, who have no more wit than to create necessity to themselves,) is your Doctrine. But yet your famousst contentious Doctors confess that all things commonly necessary to Salvation are plainly expressed in the holy Scriptures.

Concil. Basil, Orat. Ragus. Bin. pag. 299. *[The holy Scripture in the literal sense, soundly and well understood, is the Infallible, and most sufficient Rule of faith.]*

Bellarmin. *de verbo Dei*, lib. 4. c. 11. *[In the Christian Doctrine both of faith and manners, some things are simply necessary to the Salvation of all, as the knowledge of the articles of the Apostles Creed, of the ten Commandments and of the Sacraments. The rest are not so necessary that a man cannot be saved without the explicate knowledge, belief and profession of them——These things which are simply necessary and profitable to all, the Apostles preached to all——All things are written by the Apostles which are necessary to all, and which they openly preached to all.]*

Costerus in *Enchirid*, cap. 1. p. 49. *[We do not deny that those chief heads of faith which*

which to all Christians are necessary to be known to Salvation, are plainly enough comprehended in the writings of the Apostles.]

§. 13. By the way, hence judge of the juggling of your praters, when they call to us for a Catalogue of Essentials, or Fundamentals, as if no such distinction were to be made.

§. 14. But the ancient Fathers talkt at a higher rate; even as *Theophil. Alexandr. Epist. Paschal. 2. Cont. Orig. Biblioth. Patr. To. 3. pag. 96. [Ignorans quod demoniaci spiritus esset instinctus sophismata humanarum mentium sequi, & aliquid extra Scripturarum auctoritatem putare divinum. i. e. not knowing that it is the instinct of a devilish spirit, to follow the sophisms of mens minds, and to think that any thing is Divine, without (or besides) the authority of the Scriptures.]*

CHAP. IV.

The distinct Questions all Implied or Confounded in his one.

Quest 1. *What are the Revelations in Controversie.*

§. 1. **I** Must now for the satisfaction of him if he be judicious, answer his Question more distinctly, and therefore divide it into all these Questions.

Quest. 1. What are the Revelations of God, about which our Controversies lie.
 2. Whether it be true that the Papists grant us that all Divine Revelations are true.
 3. What Certainty have we what is a real Revelation of God. 4. What Certainty have we of the true Copies and Readings.
 5. What Certainty of the Canonical or Divine books. 6. What Certainty of the Truth of Translations. 7. What Certainty have we of the true sense of the words.
 8. What unity of faith may be expected to be conserved, by such certainties. 9. What Deter-

Determination is necessary to this Certainty and Unity. And the Questions, what *Principle*, and what *Mèdium* is established, will be Answered in these.

§. 2. Quest. I. *What are the Revelations of God about which our Controversies lie?*

Answ. To mention no more, than I needs must, there are three sorts of Revelation which we assert and rest in: 1. Of Natural Production and Evidence; such as is the Light and Law of Nature, in the *Nature* of all things, especially of man himself, as revealing Gods will *per modum signi*.

2. Infallible, Oral and Historical, Tradition: And so, 1. All the Covenant of Grace in the Sacraments of Baptism and the Lords Supper, with the Catechistical explanation in the Creed, Lords-prayer and Decalogue, have been particularly delivered by themselves. 2. And so the Bible hath been delivered to us in the bulks. 3. Written Revelation, in the sacred Records of the Spirit, which is the holy Scriptures themselves.

§. 3. Of the first, more anon. The second they grant us so far as to confess, 1. That the said Covenant and Catechistical Principles have had that way of delivery by themselves, as well as in the Scripture: But they tell of much more (I know not what)

delivered the same way, than is in them, and the Scripture it self. 2. Yet (as you see) they confess that none of that addition is commonly necessary to Salvation.

The third they grant us (that all those books which we receive are the Certain word of God) But, 1. They say that there are more ; 2. And that we must receive them as such , because the Pope and his Council, as the only Judges, say they are such. Of which more anon.

CHAP. V.

Quest. II. *Whether it be true that the Papists grant us, that all Divine Revelations are true ?*

§. 1. *Ans.* **Y**ES, if you will first take their bare word what are Divine Revelations, 2. And will take in this word [*in the sense that God intends them*] 3. And will allow them to speak contradictions. For thus, 1. They can tell you when they have a mind, that Gods plainest Revelations, are none of his Revelations. 2. And that whatever *Evidence* of *truth* or *sense* there is in the *signs revealing*, God *intendeth* something contrary: 3. And that that is his revelation which is contrary to his Revelation.

§. 2. For instance: The first fundamental Revelation of God to man, is unto our *senses* of things *sensible*, and thereby *Intelligible to our understandings*: Now we cannot get the Papists assent that these Divine Revelations are certainly true: yea, they say that

that daily they are certainly false. God made Sense: God made the Intellect: God made the Medium, and God made the object. In the Lords Supper all the sound senses of all men living Christians and Heathens, Papists and Protestants perceive *Bread* and *Wine*, by *seeing*, *smelling*, *touching* and *tasting*. Yet the Papists say, and their Priests swear that there is no *Bread and Wine*, and that God by another Revelation hath certified us that this *Revelation* to *Sense* and the *Intellect* by sense is *false*: He that will not swear that there is no Bread shall be no Priest: He that will not renounce this Divine Revelation in Nature, and all his senses, and all mens senses, is a Heretick to be burnt and damned. All Temporal Lords that will suffer such as thus renounce not sense and sensible Revelation, are to be excommunicate, and deprived of their dominions, and their subjects absolved from their oaths of allegiance. All this is in the Council of *Lateran sub Innoc. 3. Can. 1. 3.* And the *Trent* Oath and Council. Is this now a Divine Revelation or not? If not, then they that heard Christ speak and saw his Miracles, and saw him after his Resurrection, had none. For their senses might be all deceived if all mens now may.

§. 3. And if God intendeth here the quite contrary to the Evidence, even of sensible natural signs, how can they ever prove that he doth not so in his word too, even in *Hoc est corpus meum*, and in every article of the faith, Certainty lieth in *Evidence*, and if all the declaring evidence may be false, because of the contrary intent, then who knoweth what is true? or whether ever God said true to man?

§. 4. And here Revelations are pretended against Revelation, yea the superstruct against the fundamental, the consequent against the antecedent, the less certain against the more certain; yea certain forgery fathered on God, against his Certain Natural Revelations. For, 1. We are *men* before we are *Christians*; we have *sense* before we have *faith*. We can have no certainty of faith, but by *means* of the Certainty of sense: For we cannot tell that there is any man or book in the world, nor that ever we saw a letter or heard a word. What then shall we believe?

2. And they have nothing but pretended Miracles against this Constant Evident Natural Revelation. For every Priest (how sottish and wicked soever) to turn *Bread* into no Bread and Wine into no Wine when he list: For all the Priests in the world
these

these sixteen hundred years to do this every week, or each day that they celebrate their Mass, publickly or privately, must needs be an undeniable Miracle (if true) being as much beyond all natural power as raising *Lazarus* from death : And to make these miracles as universal, constant, and easie as Gods worship in the Assembly, is to turn Miracles into the familiarest of Gods dealings : And hath not all this need of good proof, to prove Gods natural Revelations to be as ordinarily and universally false ?

3. Yea, the Miracle is doubled, while the accidents remain : They deny them to be the Accidents of Christs body and blood. If they are Accidents then, it is either of *Bread* or of *Nothing* : An Accident of Bread which is no bread, the *Quantity and Colour* of bread which is no bread, or of wine which is no Wine, is a plain contradiction. If they be the Accidents of nothing; the *Quantity* of nothing, the *weight* of *nothing*, the locality of nothing, the *colour*, *tast*, *smell* of nothing, all these are as plain contradictions. Then God must be said by his Omnipotence to cause Contradictories, and to work constant Miracles for that end, and all to prove his Natural Revelation false.

§. 5. And what cogent Evidence bringeth them to all this? Why, *Hoc est corpus meum*; No more than *Dauids* [*I am a worm and no man*] or *Christs* [*I am the vine and ye are the branches*] and *Pauls* [*that Rock was Christ*], Though *Paul* becometh *Christs* expositor, and three times in the three next verses, *1 Cor. .11.* calleth it *Bread* after the Consecration; And the old Fathers as often as *Edmundus Albertinus* hath shewed in folio. Yet because the foresaid *Lateran* and *Trent* Council have in the later end of the world, new made this Article of the Papists faith, by their exposition of *Christs* words contrary to *St. Paul*, all *Christs* fore-revelation in nature must go for falsehoods, and God daily worketh Miracles to deceive all the common senses of the world, when yet no word or Miracle can be believed, but on supposition of the certainty of senses.

§. 6. This, his blind supposition called me to premise; that you may see how far Papists and we are or are not agreed that all Gods Revelations are true? and how impossible it is for them to know what is a Divine Revelation, or when Gods meaning is agreeable to his Revelations. These are things neer and plain and weighty.

CHAP. VI.

Quest. III. *What Certainty we have what is a real Revelation of God?*

§. 1. *Ans.* **A**S I have before partly distinguished of Certainty, I will now tell you as to some sorts, what it is that goeth to make up *Certainty*, and then how much and what of this we have.

§. 2. I suppose you to remember that it is not *subjective Certainty* (in our selves) that we speak of, but *Objective*; which may be at hand when men see it not. And that it is not *meer Truth* which we now speak of, but the *Evidence* of Truth, or its *perceptibility*, and that neither the *lowest*, nor only the *highest degree*, but *any of the various degrees* which truly *satisfie* quiet and resolve the soul.

§. 3. And that Objective Infallibility or Certainty, is 1. Not only that which *deceiveth no man which receiveth* it (for that's the case of *all truth*); 2. Nor yet that which *no man can be deceived about* (for that is nothing •

thing at all, that I remember, unless it be *me cogitare, vel sentire.*) 3. But it is that which, in all its right conditions, may give a man satisfactory, resolving certainty of mind.

4. To this is necessary, I. That the Thing have intrinsically the requisites of an Object. II. That it have extrinsically the necessary concomitant conditions.

§. 4. I. To the *Nature* of a *perceptible Object* it is necessary; 1. That it be something whose nature is within the reach of the perceiving faculty, and not out of its orbe (as spirits are to sense).

2. That it have a perceptible degree, or Magnitude: For the *Minima rerum* are not perceptible to man.

3. That it be *Hoc aliquid*, a distinct being, or *unum* as its called.

4. That it have a special congruence to the special perceiving faculty: For Light must be seen and not *heard*, and so of the rest. In a word, that it be *Ens*, *Unum*, *Verum*, *Bonum*, thus agreeably conditioned. And the contraries reductively, or rather the Propositions about them.

§. 5. II. To the Accidents and Extrinsic Conditions which go to make up Evidence, it

it is necessary, 1. That the Object have a due Position or site. 2. That it have a due distance, neither too far off, nor too near; 3. And a due *Medium* (as the *air* is to the sight and hearing) 4. And a due abode or stay; For neither sense perceiveth motion perfectly swift, nor the Intellect things absolutely instantaneous, that have no Time of continuance.

§. 6. Because *Objective Certainty* is Relative to *Subjective*, I must add what is necessary to that, I. On the part of sense, II. Of the Intellect.

I. To true sensible *perception* it is necessary, 1. That the sensitive faculty of the soul intend the business: Else the Organs will be as a Lute not touched: as we see in hard Students, that hear not the Clock at hand. 2. It is necessary that the spirits which are actuated in sensation be present and sufficient for their part. 3. It is necessary that the Organs be in a competent soundness. 4. It is necessary that it be the proper Organ that is used which agreeth with the object (not the eye to hearing, &c.) 5. That the sense be not oppressed by Impediments.

II. And

I I. And further to Intellectual perception, 1. Of things sensible ; It is necessary, 1. That the thing be truly perceived by the sense, 2. And truly Imagined, and therefore that the Imagination have a Competent soundness ; 3. That the soul be Attentive to to the matter , and not alienated : 4. That the internal sense, Imagination and Sensitive-memory be in a fit state of vicinity , conjunction or union for the Intellect to operate on and with them. 5. That the Intellect itself be in act, according to its formal Virtue.

2. But to the Intellection of our own Immanent Acts of Intellection and Volition , there is no more necessary but that *such Acts be* ; and then we can Intuitively perceive them.

3. And by easie collection, the Intellect without further help of sense can gather , that [*I that understand and will, am sure I have a Power so to do : For nothing doth that which it cannot do : And hereby I apprehend that there are Intellectual Volitive Agents, and what they are*].

§. 7. It is here supposed, that God hath not a Voice to speak by as man hath ; but yet that he can cause a voice at his pleasure, either by the use of a creature, that
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naturally hath a voice, or by the motion of other creatures, a thousand waies, of which it is not needful for us to be acquainted.

§. 8. When God revealeth his mind, not by voice, but by inward Inspiration, it carrieth its own notifying Evidence with it, which no man can formally conceive of, but he that hath it; But this is the case of Prophetical persons only, and not of us.

§. 9. In this Question, *How to know that a Revelation is of God?* It is supposed that the Revelation it self, that is, the *notifying sign*, whether *Voice*, *Writing*, or other *Act* or *thing*, be known already, For we must first know that such a thing *really is*, before we can know *whence* it is. And this is afterward to be spoken of.

§. 10. And here it is not enough to know that God is some way a Cause of that Act, Voice or Writing. For no doubt but he is a universal cause at least, of all the *Real beings*, and *actions* in the world: But we must be sure that he is the *Determining Cause* of this *special* and *individual act* or *thing* as such; so as that he may properly be called *The Author of it*, and *it* be called His *work*.

§. 11. And here (Negatively) 1. We have not *sensible Evidence* ascertaining us, that these *words* or *signs* are the *word* of God.

God. Sense is not the perceiver of this, as it is of light, heat, motion, &c.

§. 12. 2. Therefore neither doth the *Intellect* perceive it, by *the sense*, as it doth these sensed things forementioned.

§. 13. 3. Nor is it the object of *Immediate Intellective Intuition*, or known as we know the acts of the soul it self, by Immediate perception, as that we Think, Know, Will, and Feel.

§. 14. 4. Nor do we (alwaies at least) know it as we do *self-evident Principles*, which a man using Reason about them, cannot choose but understand.

§. 15. 5. Nor are all the Parts of Divine Revelations, notified to us with *equal Certainty*, nor altogether by the same *media*; nor are they all of equal necessity to be known to be Divine, and so to be believed.

§. 16. But (Affirmatively) 1. We know these Revelations to be Divine, as we know the Truth of Conclusions, by Virtue of the Evidence of their Premises. 2. And this variously, as the Consequence is more or less evident and certain.

§. 17. 1. Supposing that we are Certain that there is a God; (whether as a self-evident Principle, or as the Certainest of Conclusions) and so that he is Perfect, and

therefore True, we are certain, as of a most neer and Evident Conclusion, that all *Gods Works* are his *Revelations* to man (which are within our reach) : that is, That they are signs by which God Revealeth Himself and his Will to us: The Glass in which he must here be seen: The Divinity of this Natural Revelation is past doubt: But all the doubt is of the *sense* of it.

§. 18. 2. There are Naturally Evident Verities in the Scriptures, which upon the first considerate hearing we may be sure are true: As that *there is a God, that he is One, that he is Infinite, Perfect, most Powerful, Wise and Good, the Beginning, Governor and End of all things; that he is our Owner, Actor, Ruler, Benefactor and End: That we ought to Love him, Please and Obey him, above all others, with all our hearts and Powers.* The whole Body of the necessary Law of Nature is there contained; and so is known by a double Revelation.

§. 19. 3. There are other points which are so greatly congruous to the common experience of mankind, as that they have also a Certainty in the thing from that experience; As the common pravity of mans nature, and the great necessity that we have of Deliverance by Pardon and Sanctification; the malice and endeavour of Devils or evil spirits

spirits to tempt us from God, and destroy us ; the need of Gods continual help against them and our selves, with such like. And these also we have a double Revelation of.

§. 20. 4. The Principal part of the Supernatural Revelations, are so exceeding congruous to those which are of *Natural* and *Experienced* Certainty, and are so aptly adjoyned to them, and have so Divine a design and tendency apparent in them, as that they are the more easily believed.

§. 21. 5. And the main frame of the book hath so much of the same spirit and design, and is adapted to the Communication of these principal parts (that is, the Essentials of Christianity) and thereto so compaginated, as that the Belief of the said Essentials, maketh it the more easie to believe that the whole system of books is of God.

§. 22. 6. But where we are uncertain of any thing whether it be really a part of that book or system (as some questioned Books, some various Readings, some Texts whose sense is not understood) we must needs be equally uncertain whether those be the *word of God*.

§. 23. 7. But that Medium which *ascertaineth* us that these supernatural Revelations are indeed Divine (I mean the proper

Truths of Christianity) must be something, which is Lower, or is *Notius & prius cognitum*, *better known* than Christianity, and known (in order of Evidence) before it. For all proof of conclusions must be from something *first* and *better known*.

§. 24. 8. These things which are *sooner* and *better* known than the supernatural Revelation, can be nothing but *Natural Revelations*, by Gods works in the Nature of things compared, and our natural experience. For there is nothing else antecedent to be a *medium* of proof. The forementioned natural Verities, about *God* and *Holineſſ* carry their own Evidence with them, either as first principles or as certain conclusions; And the *Essentials* of *Christianity* have a *self-commending Goodneſſ*, which rendreth them *sweet* to a man that is already a true Believer, and *deſireable to all* truly rational men, and the Congruencie rendreth it credible, ſuppoſing further proof. But that really the Incarnation, Deity, Life, Satisfaction, Reſurrection, Aſcenſion, Offices and Coming of Chriſt, are truth, with the Trinity of perſons, and ſuch other points, muſt be proved by ſome more notorious *Medium*, proving that they are Divine aſſertions; which muſt be ſome Natural Verities.

§. 25. 9. Therefore the Ascertaining Inference must be this, that If this be not a *Divine Revelation*, then some *Certain Natural Verity* must be *denied*; (which at last will amount to the denying of a God.)

§. 26. 10. Here the Matter of fact is supposed to be known by *sight* and other senses to the first Christians, and the first Churches, where Christ and his Apostles, and multitudes of other Christians wrought them. And to be known by *Certain History* to those that saw them not; And the existence of the Persons, Words and Books is supposed known the same way. And on this supposition, we infer that [*These Impressions of Divine Power, Wisdom and Goodness, set upon this Doctrine: and all these Miracles by Christ, and multitudes of his servants wrought, in attestation of it, and all this sanctification of all true Believers by this word through the world, are either done by Gods will, or against his will. If they be done by his will, he is the Author of them and approver: And seeing it is evident that they are to the common capacity of mankind, so notorious a signification that God is the Author or approver of that word which he so evidently and wonderfully attesteth, if yet this word prove*

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false,

false, mankind is unavoidably deceived, and Governed in the greatest concerns and business of all his life by this deceit. For he hath no principle, no means left him to know that these are not Divine attestations, nor to disoblige him from judging them so to be. But if God shall thus necessitate mankind to a false belief and thereby Govern him, while in Nature he hath taught man to value Truth and hate Lying, he must do this either for want of Power to do otherwise, or for want of Wisdom to do otherwise, or for want of Will and Goodness to do otherwise. And if he wanted any of these he is not God. Or if he Govern not the world himself, but permit some Evil Spirit to do all this; he is not God. For to be God is to be the Supreme Governor, and to be every where, the nearest universal Agent.]

These consequences being plain, (though there are vain Objections which I must not stay to answer) we certainly infer: There is a God who is the perfect Governour of the world, and therefore is Gracious, *True* and *Just*; and therefore doth not rule even the best of men by unavoidable deceit and falshood: and therefore this word is True which he so notoriously owneth and attesteth as aforesaid.

§. 27. And hence it is that we take our selves bound about the Sacrament to *believe* that all mens senses are not deceived; because if they be, man hath no remedy: For God hath made our sense the perceiver of things sensible; and if it be not a *Certain perceiver*, we have no *Certainer* nor *other* about those objects. And if the apprehensions of sense be uncertain, (having all the natural requisites) then all Gods *Miracles* by which he attested the word, (as well as the word itself) are so: And if it be not contrary to Gods perfection, Veracity and Justice, to deceive all mens senses in the Sacrament, we cannot prove it contrary to them to deceive them by *Miracles*.

§. 28. As an unbeliever is not so well disposed to receive the Gospel as a holy person after is, and *recipitur ad modum recipientis*; so usually a more wavering belief goeth before a fuller Certainty: And the *holier and more experienced any man is*, the more he is *Certain* of the truth of the Gospel, because he hath the witness in himself, in the *Gust* and Certain Effects of it: But yet there is that *Evidence* of Truth which Preachers may and must use to the Conviction of Infidels, to bring them to true belief.

§. 29. The holy Scripture Containing all the Divine Revelations belonging to Religion, compleatly, Essentials, Integrals and Accidentals ; the parts of it are not of *equal necessity* to us. All that truly have the Essentials in Head and Heart and Life, shall be saved : yea though culpably they understand not other points as plainly revealed, and so believe them not to be Divine. For this is the Covenant of Grace : No wonder then if many less necessary parts are less evident.

§. 30. We have a fuller Evidence that all these Miracles, Prophecies and subsequent operations of the Sanctifying Spirit, do attest the New Covenant, and Substance of the Gospel, than we have that they attested every book, (e. g. the Chronicles, the Canticles, &c.) or that they attested every phrase, method, yea or the truth of every word of the penmen, so as that none of them could through oversight or forgetfulness, misrecite a name, number or circumstance. Though we have here sufficient satisfaction, yet not so full a Certainty as we have of the Doctrine of the Gospel, which the Apostles converted the world by Preaching of, before the New Testament was written ; and which in the Sacramental Covenants, the Creed, Lords Prayer and Decalogue and Catechisms, was distinctly by it self delivered

livered to the Churches; and so cometh to us by a double way of tradition.

CHAP. VII.

Quest. IV. *What Certainty have we of the Copies.*

§. 1. *Ans.* **T**HE same that we have of the Statute Books in England (save that the Recorded Originals of some Laws remain) And the same that you have of the Copies of the most Certain Councils, and Authors extant.

§. 2. 1. They are delivered to us by men of so many Countries, minds and interests, as could not possibly agree to falsifie them, in the substance, and in those points in which the Copies agree.

§. 3. 2. They were constantly read in the holy Assemblies through the Christian world, and by private Christians, and especially all Teachers: And therefore any great depravation could not grow common.

§. 4. 3. The Copies all over the world, of Greatest antiquity, still agree so far as is afore-

aforesaid; and the Commentaries of the Fathers, containing the Text, with all the Citations, are the same in the main. So that we have a Historical Certainty of the Copies so far as they are commonly known to agree: which the Old Translations also Confirm.

§. 5. The words in which they disagree, though many, are such as no article necessary to Salvation dependeth on: and are plainly the errors of Scribes, and not of the holy Penmen.

§. 6. In the points where any late or inconsiderable Copy differeth from the generality which have Evidence of Antiquity and Concord, that singularity, is no cause of doubting.

§. 7. Many slips are such as the Context will sufficiently detect.

§. 8. In all those points where the Copies so differ, as that it cannot be proved which is the truest, by certain proof, we can have no certainty: Nor is our uncertainty of any danger to us.

CHAP. VIII.

Quest. V. *What Certainty have we of the Canonical Books.*

§. 1. *Answ.* 1. **O**F all those Canonical Books which the Christian world now commonly receiveth, there is the same Certainty by the same means, which I before mentioned of the Copies. The *Doctrine* of them was spoken of before, it being that Divine Revelation which God hath attested as was opened. We have the Certain History and Tradition of all ages from the first common notice and reception of them, agreeing which are the true Books.

§. 2. 2. But yet even of these Canonical Books agreed on, the Evidence of Divinity is not equal. For, 1. Some of them have more *Evident Impressions* of Gods Image upon them in the Matter than others have (As the *Psalms* more than *Ruth*, the *Chronicles*, &c. The Doctrinal Books more than the Genealogies, Chronologies, particular Histories,) 2. God did confirm some more
notori-

notoriously by Miracles and publick attestations than others: So *Moses* his words, had more confirmation by Miracles than *Ruth*, *Chronicles*, *Ecclesiastes*, *Canticles*, &c. 3. Some have had a fuller testimony by Tradition than others; As the Pentateuch and Psalms, more than the *Chronicles*, part of *Daniel*, &c. 4. In all these respects, *the New Testament* cometh to us with fuller and clearer Evidence than the Old: As being of later date, and so the Historical proof more discernible; And hath more clear Impressions of Divinity, and was confirmed by the most notorious multiplied long-continued Miracles, and by the most notable effects of holiness in all true Believers, &c. And indeed its attestation to the Old Testament is not our weakest proof of its Divinity.

§. 3. There is less doubt of those few books of the New-Testament, which were unknown or doubted of but by some Churches for a time, than of those which are controverted as belonging to the Old.

§. 4. As to those Books which he saith the *Ebionites* and *Valentinians* denied, they have as full Historical proof as any; And those that denied them denied Christs Resurrection or some Essentials of Christianity, and were no Christians, but mad-brained factions withdrawn from Christians, (the *Valen-*
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tinian Gnosticks in their whole heresie, plainly shewed themselves crackt-brained Fanaticks, as *Irenæus* and *Epiphanius* describe them,) so that for Number, Quality and Cross-interest their Exceptions were not any considerable discredit of the History; and indeed but excite the Christians the more carefully to examine and preserve their Canon: Nor were their exceptions so much against the Matter of Fact (whether *Mark*, &c. wrote those books,) as about the Divinity of them: And were but of the like nature with all the Turks, Heathens and other Infidels exceptions against the whole Gospel.

§. 5. And as for those Apocryphal books which are in Controversie between the Papists and us, some Protestants say that they are *Certainly* none of Gods word, and some that it is *utterly uncertain to any* man that they are his word: And let the Papists who assert the *Certainty that they* are, give us the proof of it, and we will thank them. Till then our *denial* or *uncertainty* of those books, maketh no alteration in the *Great* and *Necessary* Articles of our faith.

CHAP. IX.

Quest. VI. *What Certainty have we of the truth of Translations.*

§. I. *Answ. I.* **T**Hose that understand the Original and the Language into which it is Translated; have a Certainty from the Known signification of the words, answerable to the degree of their skill in those tongues. The signification of the *words* is Certain to them by Infallible Tradition. The use and sense of the words in Hebrew and Greek is known by Lexicons, and the constant use of Authors, and by the confession of all parties, friends and Enemies, and by present use: so that as your Priests understand a true Translation of any Latine, Greek or Hebrew Author, (*Cicero, Plutark, Demosthenes, Antonine, Maimonides, &c.*) by the same means do the Learned know a true Translation of the Bible.

§. 2. In the Essentials of Christianity, and all the necessary Articles of faith, the Ignorant themselves have an Infallible Certainty

tainty that the Translations are true, so far
 as that all that is necessary to Salvation is
 contained concordantly in them all. 1. Be-
 cause it hath pleased God to deliver all those
Necessary points, in various words, distinctly
 by themselves by all Baptizers and Pastors
 of the Churches, as is aforesaid: With
 which the Scripture Translations do agree.
 2. Because there is a *natural Impossibility*
 that men of so various minds and interests
 as all the Translators, and all the Defen-
 ders of those Translations, should agree till
 this day to deceive the world, and not be
 discovered.

§. 3. And by the same evidence it is cer-
 tain to an unlearned man, that all other plain
 points in which the Translators agree, are
 truly translated: Though the knowledge of
 it in lesser points is not so necessary.

§. 4. And thus (and no other way) both
 unlearned Protestants and Papists, that can-
 not read, must know that there is a Bible
 in the world, and that the Priests do ordi-
 narily read truly that publickly read it to
 them, and that there are Canons of Coun-
 cils in the world, &c. Because it is not pos-
 sible, for so many men of cross interests to
 agree in feigning it, without detection.

§. 5. There are some passages in some
 Translations so palpably distorted to the

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Translators interests and ends, as that the Text and Context to the Learned, and the common agreement of the world to the unlearned, may notifie the error.

§. 6. There are many passages or words so difficult, about which Translators differ as that few or none are Certain which of them is in the right. And this uncertainty is of no danger to the Church or to mens souls.

CHAP.

CHAP. X.

Quest. VII. *What Certainty have we of the true sense of the Text.*

§. 1. *Answ.* **T**His Question is partly the same with the former ; For to Translate is to give the sense of the original, in other words. The sense is either , 1. The sense of *single terms* ; 2. Or the sense of *propositions and sentences* , 3. Or the sense of *many sentences* conjunct in *Method*.

§. 2. The first is known to Translators as is aforesaid ; As you know the sense of all words of all languages ; by common usage and common Tradition.

The second is made up of the first by common reason ; As a sentence is made up of common words. He that understandeth what these words [*Repentance*] and [*is*] and [*necessary*] signifie ; may know without a Pope, what this sentence signifieth [*Repentance is necessary*].

The same is to be said of divers sentences conjunct. The sense is known by the way that men learn to talk, and to understand one anothers speeches. And as you understand *Baronius*, *Bellarmines*, the Councils, or any of your Priests; even by the common acception of words, and reason setting them together, as man from his Infancie is taught to reason.

§. 3. But as Infants understand not common talk till they are taught, nor children and untaught persons so well as men and Scholars; so the plainest things in Scripture require some use and consideration, and Teaching to the understanding of them: Much more the harder parts. And God hath made it the duty of Parents to teach the Scripture to their children at home and abroad, lying down and rising up, *Deut. 6. & 11.* without asking the Pope the sense of it: And God hath appointed the elder and wiser to teach the younger and more ignorant, and especially Pastors and Teachers, to teach the world, and instruct their flocks, to understand the word of God. Not barely to rest in their opinion and words, but to shew men the same Evidence which doth convince themselves. Which Teaching is not a *final Judging*.

§. 4. But yet where the Teacher knoweth what the Learner doth not, the Learner must have the humility of a Disciple, and not set his untaught wit conceitedly against his Teacher, and wrangle before he understandeth; but must judge his Teacher (whether it be Grammar, Logick, or Theologie, words or sense, that he Teacheth him) to be wiser than himself. Else why will he be his Scholar? And so he must believe him as a fallible man, with a humane faith, in order to his attaining of a proper Certainty.

§. 5. But there are in Scripture many passages so exceeding difficult, that we have no Certainty of the sense; And some that only a few extraordinary Students have a Certainty of; neither Protestants nor Papists further understanding them. And this is no disparagement to the Scripture, nor hazard or injury to us.

CHAP. XI.

Quest. VIII. *What Unity of faith may be expected to be conserved by our foresaid Certainties.*

§. 1. **H**ERE are two Questions for haste included : I. What Unity in faith may be expected? II. What Certainties are necessary thereto.

§. 2. I. To the first, 1. A Unity in all the *Essentials* of the Christian faith, is already existent among all Christians in the world; For they were not Christians if they agree not in all *Essentials* of Christianity.

§. 3. 2. A *Unity* of faith in the *Integrals* of Christianity is desireable, and so far hopeful, as that the wiser all Christians are, in the more of the *Integrals* they will agree.

But here will never be an universal Concord or Unity, any more than in mens age, strength, Stature and complexions: This
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Paul openeth at large, 1 Cor. 12. & Rom. 14. & 15, &c.

§. 4. 3. A *perfect Unity* in the common knowledge of all things in Scripture, or all the revealed Accidentals of Religion, will never be found between any two persons in this life; because that no ones knowledge is perfect.

§. 5. II. From hence the other Question is easily answered. 1. To a Unity of *Christians* as Christians, or the body of Christ and Church Universal, and of necessity to Salvation, no Certainty is necessary but of the Essentials of the Christian Religion.

2. To the more Comfortable progress, and the *melius esse* of Christians and the Churches, as great a Concord and Certainty in the Integrals of Christianity is needful, as the *degree* of *melius esse* doth require.

3. To mens peaceable and comfortable Communion in Christian Societies, an Unity and consequently knowledge of the points of Christian Love and holy communion is necessary.

4. To our Heavenly Union, Heavenly perfection is necessary.

§. 6. But to insinuate that a Certainty of the sense of all the Scripture, or all that God

hath revealed to us Objectively, or of all that Popes and Councils determine, is necessary to that unity of faith, which maketh all Christians to be Christians, and one body of Christ, is but a cheating trick, which is against Scripture, reason and their own Doctors.

CHAP.

CHAP. XII.

Quest. IX. *What Determination is necessary to this Certainty and Unity.*

§. 1. *Ans. I.* **G**ods Determination of the Object, by *Verity* and *Evidence*, and his helping the faculty in determining it self in act, is necessary.

§. 2. 2. The inward true Determination of every mans own perceiving faculty, (sense and Intellect) is necessary to his true perception.

§. 3. 3. A Parent, Schoolmaster, Senior, and Pastor, must tell the Scholar their own Judgement, and then open to him the Evidence of truth.

§. 4. A Magistrate or other Superiour (Parent, Master, &c.) hath a determining Judgement, under God and his Laws, in order to the ends of their proper Government; and no further. That is, They are the only publick Judges in their Society, who shall be punished or not punished by the sword; restrained

strained or encouraged, as teaching false Doctrine or true. But this is not an absolute and unregulated power. If they determine contrary to Gods word, they sin, and bind not me to obey them though I am bound to continue my subjection, and not to resist.

§. 5. Even so it is with Pastors in the Church, who have power to try particular mens cases, and judge them according to Gods word, and that only in order to the ends of their Society, which is holy Communion in Love.

§. 6. But this much power (as it supposeth the sense of the Law, and declareth it only as far as the decision of the particular case requireth, and not an Universal Regulating determination which hath the nature of an Universal Law it self, so) it belongeth to none but true Pastors of the Church, and that only within their proper charge: And if any one will do as the Pope, who will be Ruler in all Churches of the world, his usurpation maketh him a sinner, but not an obliging determiner.

§. 7. And thus you have our Answer to all his Questions, which he thrust into one, as plainly and distinctly as I can well speak. And because his snare lieth in putting you on
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the deciding of all these cases, while he doth nothing to it himself, that so he may *destroy* where he cannot build, and so would make the world believe that they have a greater *Certainty* in all the cases propounded than we have, I will next try *their Certainty* compared with ours and shew you the difference; And withal I will tell' you why we use not their *Medium* and take it not for any Certification at all.

§. 8. But withall professing that if I knew where to find that Man or company of men that I could be sure could Infallibly certifie me of all the doubts and difficulties in the matters of faith, it would save me such abundance of labour in my long studies, and so gratifie my love of ease, and my earnest desires of the greatest *Certainty* in these greatest things, that I would spare no possible labour and cost to find out such an Oracle: And I wonder not that slothful men had rather conceit that others (by number or prerogative) are *Certain*, and so to trust upon a common faith, than to search and pray till they have a *Certainty* of their own.

CHAP. XIII.

*What the Papists ascertaining Medium is,
and why we reject it.*

§. I. **T**Hough I will not intitle my Answer as Mr. *Pool* doth his book, *The Nullity of the Romish faith*, yet you might be ashamed if you have any modesty left, to go about still with confident challenges with the same case, whilst neither that book of his, nor his Dialogue, nor the many in which I fully answer this very Question, have any reply. And indeed I have said so much to this point already, that without repeating the same things, I scarce know what is yet to say. Almost the whole book called *The Safe Religion* is of it; But most directly all the third part: Where *pag.* 186, 187. I briefly and plainly give you the grounds and resolution of the Protestants faith. And *pag.* 189. and forward I shew you the lamentable difference among the Papists about the Resolution of
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their faith. And *pag.* 195. and forward I give you abundance of unresistible Arguments to prove, 1. That It belongeth not to the Pope and Roman Church to be the Judge of Scriptures to all the world. 2. That they are not Infallible. 3. That our faith must not be resolved into their Infallible Judgement. And in my Reasons for the *Christian Religion*; and in my *more Reasons for it*, and in my *Life of Faith*, I have fully opened and defended the reasons, resolution and certainty of our faith. But seeing their Impudency and Designs are such, as that nothing of this must be considered (though they are referred to it,) but they must lay snares for souls, by canting over the same things, and calling out for that Answer which they will not take notice of when it is before them, some more they shall have, for the sake of those whom they would deceive: But in great brevity lest I tire the Reader by repetitions of things that have been so often said.

§. 2. Though the Papists are disagreed greatly among themselves in this matter, yet the most prevailing opinion is, that it is upon the *Authoritative Determination of the Bishop of Rome and a General Council if he approve it*, that all Christians in the world

world must have the Certainty what is indeed the word of God: And men must take all for Certain which is so determined of, and no more: even because this Authority hath so determined: And that this is to believe by the common certain faith of the Church, when otherwise men must have but an uncertain private faith of their own: And consequently that he that will convince an Infidel and convert the world, must first make them believe that the Pope and Council are Authorised or Enabled, to determine judicially (and not only to Teach by Evidence) what is Gods word and what not, before any thing can be Certainly taken for Gods word]

§. 3. The difference between the Papists opinion and ours, for brevity sake, shall be included in our Reasons against their pretended Certainty: which are these.

Reason I. We have another Certainty already by notorious Evidence of many things in your present Question. And must we quit all that Certainty, to take the same things only on trust from your Pope and his Council? We cannot do it; Because some evidence is Cogent, and the Intellect is necessitated by it: Must we not know that [Thou shalt

shalt Love God and thy neighbour] is Gods word, by its proper Evidence? We have the witness within us; we see on all true Christians that Holiness wrought by this Gospel, which God will not use a lie to effect (even to save men from sin, and recover the hearts of men to himself, and repair his Image on mans soul). Must I needs give the lie to this Evidence till the Pope speak. He that *Loveth God* may be sure by inward perception (yea Intuition if *Ocham* say true) that he Loveth him; and consequently is beloved of him; and this Gospel wrought it. Must I not know that [*He that believeth shall be saved*] is truly translated out of the Original, till the Pope determine it? Must I believe no Grammar, no Lexicon, no Antient Author, no Jew, no Teacher of Greek or Hebrew, no vulgar use, concerning the sense of words till the Pope determine it? Must I not know what the Baptismal Tradition of all Christians in the world doth tell me, that *we must believe in God the Father, Son and Holy Ghost* till I know that the Pope determineth it? Must I not receive the Creed, Lords-Prayer, or Decalogue by all other Evidence till his word cometh in? Then I must throw away Certainty for uncertainty?

II. Your

II. Your own party do not thus receive all in your Question. They teach and learn the Hebrew and Greek Grammars, and the Rules of Translating, and Criticize upon the Text, and search after the Copies to discern the best by intrinsick Characters, and by comparing them, as any man may see who readeth all your Gramarians, Criticks and Commentators: And yet must we know Translations and Copies only by the Popes determination?

III. Your own Popes *ex Cathedra* have given the Church various Translations: That Edition of the Vulgar Latine made by *Sixtus* 5. and that made about two years after *Clemens* 8. differ in so many hundred passages, and abundance of whole verses and sentences, that if a Bible be a Divine Revelation, one of them shamefully erred about Divine Revelations, or *de fide*. See Dr. *James* his *Bellum Papale*, and its Defence against *Gretser*. Where then is your Certainty?

IV. You are utterly uncertain and disagreed among your selves, who it is that hath this *Ascertaining Determining Authority*:

ly : You say it is your Church : But some say that the Infallibility and Power is in the Pope alone, *in Cathedra*. Some say it is a General Council though the Pope dissent : Some say that the Pope and Council must agree : and some say that the Church Essential of all Countries must receive the decrees before they are infallibly ascertaining. And who can be Certain of Gods word by an Authority which is it self so uncertain ? See the proof in *Safe Relig.* p.192, 193, 194.

V. Your own sentence condemneth your own Judges as uncertain : General Councils (as *Constance* and *Basil*) have concluded that Popes may err in matters of faith : yea accused and Condemned them as Hereticks, if not Infidels. And shall we not believe a General Council in matter of present fact, and yet must believe them what is Gods word ? And that one Council hath Condemned another, and Popes have Condemned Councils, I have *ibid.* proved at large. And if Popes and General Councils distinct are deceitful, how shall we be sure that two false parties when they meet do make one true one ?

VI. Popes and General Councils have often erred from the faith (as our Church
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of

of England truly asserteth): and therefore we are not sure that they never will do so more. *Bellarmino* himself noteth about forty Popes charged with error or Herefie. *Liberius* subscribeth the sentence against *Athanasius*, and received the Arrians to Communion, and subscribed the Sirmian faith, *Hanc ego libenti animo suscepi in nullo contradicens*: See his *Epist. 7. in Binnius To. 1. p. 465.* and his notes on it. See more in my *safe Relig. p. 249, &c.* And of Councils, p. 274, &c. The sixth General Council at *Constantin.* approved by Pope *Adrian* and by the seventh Council, hath many errors, as have many others there instanced in. What Certainty then can they give us?

VII. The Ancient Christians and Churches received not the Certainty of their faith upon the Authoritative determination of a Pope and Council. Therefore there is a Certainty to be had without it. The Churches that Paul or any Apostle Converted, believed not at first upon the Authority of a General Council, nor of a Pope. Till the Council of *Nice*, for above 300. years the world was without a General Council: And were they without faith? *Fruventius* and *Adeus* that preached to the Indians and all other Christian Preachers that then converted

verted souls took another course. They did not first convince men of the Authority of a Pope and General Council to tell them what was Gods word, before they brought them to believe it.

VIII. Scripture it self never mentioneth this Method or Evidence : And would it be silent of the only way of Certainty ? It never saith to the world [You must know by the Judgement of *Peter*, or the Pope and a General Council what is the word of God] Did Christ forget it ?

IX. The Ancient Defenders of the Christian Faith did all go another way : *Justin, Tertullian, Athenagoras, Tatianus, Minutius Fælix, Arnobius, Lactantius, Eusebius* in his two first Volumes *de Præpar. & Demonstrat. Augustine*, and all such writers, seek to prove our faith by other Evidence, and never say [*the Pope and a General Council are the only ascertaining declarers of it.*]

X. Our Proof of the Matters of fact is incomparably more certain than yours : For,
I. As to the Power of Judging, we maintain a concurrence of the peoples *Discerning Judgement*, the *Pastors Teaching or Directing Judgement*, and both *Magistrates* and

Pastors Deciding and Governing Judgement, not to be the only Determiner of mens minds *de fide*, but to Rule the publick Doctrine and Communion of the Church according to Gods foreknown Laws. And as to the Truth of Copies, Miracles, and the actual delivery of the Gospel in the Scripture, and in the distinct Catechistical Articles aforesaid, we rest on *Tradition* which hath a *Natural Infallibility*, and not a pretended *Authoritative Judge*. *Your Tradition* receiveth its credit from *pretended Power to Judge*, which all the wise men in the world will deny till its proved. *Our Tradition* hath its credit from a *Natural Impossibility* that the *History should be false*. I have shewed you the proof of this in my *More Reasons* for the *Christian Religion* and else where: If you will not read them there, I know not whether you will read them here, and therefore will not write them again. *We have all your Evidence* which is *Evidence indeed*, and *far more with it*; And as *Hierom* saith, *The world is more than the City*. *Your Tradition* is that of a *Popes judging Power only* as some say; and of a *Pope with his Council* as others say; and of the *Pope with his Subjects* as your few moderate Latitudinarians say. You are not above the third or fourth part of the *Christian world*: If you deny this,

this, your Impudent lying may cheat a woman that never read the state of the world, but will shame you the more with learned men: And is not the Tradition, 1. Of all the Christian world for 300. years before there was any General Council, 2. And of all the Christian world since (even Greeks, Armenians, Syrians, Copties, Abassines, and all others) more than the Tradition of a Pope and a few inflaved Priests? The Council of *Trent* had for a considerable time but 42. Bishops, even when it set up your Tradition as a supplement to Scripture. And is the Pope and these 42. of equal historical credit to all the Christian world?

3. Yea our *History* takes in *Hereticks*, yea and *Infidels* and *Heathens* too so far as they have left us any Testimony of these things. Even a *Pliny*, a *Celsus*, a *Porphry*, a *Julian*, and any other the bitterest Enemies: Because we prove it Impossible that so many men of different Countries, and no converse, and contrary minds and Interests, should confederate or agree to deceive the world, and be undetected in such a matter. And what is the Pope and 42. or two hundred Prelates (most of *Italy*) to such Historical Evidence as this?

O that you could lay by partiality and base selfish respects but for one day or hour?

What if the Question among us were whether ever *Paul* was at *Rome*? Or *Justin* wrote his Apologie? Or *Origen* was a professed Christian? Or *Constantine* the Great professed Christianity? Or whether the writings of *Justin*, *Tertullian*, *Cyprian*, *Augustine*, &c. be true or spurious, &c. Whether do you think that the Intrinsick and Extrinsick Evidence, with the Consent of all the world that knew them, Christians, Hereticks, Heathens, &c. be not a more satisfying Evidence of truth, than if a Pope of Rome and his Council should say, so and so it was, (as *Liberius* condemned *Atanasius*,) without or against the rest of the world? If the Question were whether ever there was such a man as *Gregory* the first or seventh, or such a man as *Luther*, or as *Charles* the Great, or *Car. 5.* or King *James* in England, or such a thing as the French Massacre, &c. Is not the current uncontroled self-evidencing History of these matters, more certain than if the Pope and Council of Trent only had told us of them?

And we have all your valid testimony in, with ours. As you are part of the witnesses that received the Scriptures, and as you have among you the Teachers and Professors of them, or have any other Evidence of their truth, besides a pretended Power to Judge
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for all the world, you are a part (and but a part) of our Historical witness. And cannot the Pope and his Council tell us as credibly whether Homer, Virgil, Ovid, Cicero, were ever in the world, and their writings be not spurious, as they are part of the world that hath credibly received it, as if they pretend a power to judge infallibly whether it be so or not?

XI. It is an injury to God for such arrogant fellows to pretend that he hath entail'd on them a power to do that, which he enableth men by Natural means to do as well and better without them. As to pretend that God hath given them a judicial power, to tell us whether the Statutes of England are true or spurious? Whether ever there were such Kings or Parliaments as made them? &c. Doth not the Certain Historical Tradition of the world suffice for this without a supernatural power? If you say *that soul-concernments must have more certainty than bodily?* I answer, 1. The more impudent are you, that would give us less. 2. The nature of the matter alloweth ordinarily no more. As *sense* told the *seers* of Christs and the Apostles Miracles that they *saw them*, and the hearers and readers of the Gospel that they *heard and read it*, so all the difference

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between *their* way of faith and *ours* is, that what *they* took by *their own sense Immediately*, that we take by a concatenation of *successive senses and Tradition historical* by currant proof. 3. You your selves find you have no more certainty that the Scripture is not a forged writing, than you have that there was such a man as King *James* in *England*, whatever you pretend: 4. Do you not know that you must resolve even your pretended *Authoritative Certainty* into our *Rational Historical Certainty*. He that knoweth not that ever there was a Pope, (e.g. *Greg. 7. Innoc. 9. Clem. 8.*) or that ever there was a Council (e.g. of *Trent, Lateran*) knoweth not what they determined: But how know you what Popes and Councils you have had but by *common Historical proof*. Do you believe it only by the *Judicial decrees* of later Popes and Councils?

XII. If the Pope and his Council know the Certainty of these things, it is either by *Evidence and History* as all men may do, or by *Inspiration*. If by *Historical Evidence*, it is extant before: If by *Inspiration*, let them prove themselves to be Prophets: Either by their Prophefying, Miracles, or other Evidences, that may satisfie a man that is not mad.

XIII.

XIII. *Alphonsus a Castro* tells us, some Popes understood not Grammar, and common history tells us what lads and ignorant fellows divers of them have been; And their own writers and General Councils tell us how horridly wicked many of them have been, (as *Joh. 22. Eugenius* and other damned as hereticks by Councils: And *Honorius* the Monothelite, &c.) And is it probable that God should *Inspire to Infallibility, Hereticks, Ignorant fellows, debauched wicked men*, and work a *Miracle* to teach them to know that Infallibly which they knew not at all? When the Scripture and Nature tell us how he abhorreth such men.

XIV. They give us *no Proof* of their Infallibility; Either from any promise of God antecedently, or subsequent effect: How then shall we be sure of it.

XV. It is impossible for us to know who is a true Pope: And is *every man* that will *call himself Pope*, or *only the true ones* possess with this Infallibility? If all; then one of *our Bishops* may have it when he will: If not, no man can be sure of Gods word for want of being sure who is a true Pope? Read but what a plunge poor Mr. *Johnson, alias Terret,*
alias

alias &c. is put to, as to the Questions about what makes a Pope in his answers to me, and you will see how they are bewildred: Their fourty years Schism, in which there were divers pretended Popes, and the uncertainty who is the true successor to this day, especially since *Eugenius* was deposed as a Heretick by a General Council, hath left this matter unrecoverably uncertain. If Electors give the Essence, People, Priests, Princes, Prelates, Cardinals, have been Electors by turns. If Consecration be necessary; it must be by an Inferiour, and no man knoweth by whom, and some have been Popes unconsecrated, and their power defended. If the Churches acceptance be necessary, no man knoweth in many schisms which had the greater party; but certainly neither had the Church.

XVI. It is impossible to know which have been *true General Councils*: and therefore impossible to know which of their Decrees are Gods word, and the Churches faith. They are utterly disagreed of this among themselves. *Bellarmino* and the Papalines tell us it is those only that are approved by the Pope, (and so if all the Christian world had no more wit than to send their Bishops from all parts of the Earth, to sit as long as the

the Council of Trent did (divers Popes Reigns) it is in the Popes power whether they shall be Approved Councils when all is done). But how know we *which are Approved*? Is it by the *Decree of other Councils*? No: None hath ventured to determine it. It is therefore by *Common Historical Evidence*: And so your *faith* must be thereinto resolved. And yet *here* History faileth you. How many Councils are Controverted? *Bel-larmine* will partly tell you. What wanted *Ephes. 2*? What wanted that at *Basel*? And many more such, I have elsewhere debated.

XVII. There never was a real General Council in the world (unless you will call the twelve Apostles one.) This is the great cheat of the Papists: which I wonder all men that ever read History do not see as plainly, as any lie in History can be seen. Was it not the Romane Emperours that called the Councils? Had they any power out of their own dominions? Were not all the Patriarchs only in one Empire? Is their Jurisdiction mentioned in the *Concil. Nicen.* any further extended? Read in *Binnius Surinus* or any others, the subscribed Names to all the Councils, and then peruse the Maps and Topography of the Roman Empire and the *notitias Episcopatum* (even *Amb. Myraus* famed for

for a feigner) and you will see that all the Councils were made up of the subjects of the Empire alone, or such as had been thereto accustomed while they were their subjects, (and but few of them,) unless some odd Bishop that no man knows what he was: Indeed when *Scythia* and *Persia* wanted help, they placed a Bishop in an Imperial City neer *Scythia* (as *Tomis*) and *Persia*, and gave him leave to help the Country as far as he could, and called him Bishop of *Scythia* or *Persia*.

But what is this to a true General Council representing all the Churches in the world (on the terms as Dr. *Holden* honestly requireth.) If you have a mind to laugh at the mans Ignorance in Cosmographie you may read Mr. *Johnson, alias Terrets* Reply to me (which I am not so idle yet as to answer,) confuting me by instances out of *Thracia* and such like. But the thing is most Evident in History that as the *scots* call the meeting of their Ministers a *General Assembly*, meaning of that Kingdom, and not of all the world, so the Councils in the Empire were called *General*, only as to that Empire and not to all the world: which I am ready to make good to any man that can understand History. The Pope was by one Prince made the chief Patriarch of that Imperial Church

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as the Kings of *England* preferred the Arch-Bishop of *Canterbury*; And four others they joined with him; of which one claimed Primacy when the Imperial seat was removed thither (never dreaming of a Divine right; else he could never have laid that claim;) And the Councils were only as our Convocations, and seldom extended to half the Empire. And little did those Emperours think, that thence their subject Popes and Councils would claim Supremacy at the Antipodes, and turn the *orbis Romanus* to *orbis terrarum*.

XVIII. There never *will be*, nor *must be*, nor *can be* a *true General Council* in the world. I have fully proved it in the second part of my *Key for Catholics*; Read it there or Choose.

XIX. Your Popes and Councils *have made no determination* at all of many of the matters in your Question. Where have *they* determined, which are the true Copies of the Hebrew and Greek Text? Do you call us for our only Certainty to a Determination that was never made to this day! O for Modesty and Conscience! Where have they determined which are the right among all the various Readings? What need

need *Lucas Brugenſis*, *Alba*, and ſo many others ſearch after this with ſo much induſtry if the Pope have determined it? Where have they determined which are the only Currant or true Tranſlations (however they have extolled the Vulgar Latine.) Is *Montanus* and other ſuch Condemned? Where are all the Tranſlators differences reconciled by the deciſion of Pope or Council? When did they determine the Controverſies of Commentators of the ſence of a thouſand Texts of Scripture.

I muſt confeſs that a juſt indignation ariſeth in me at the reading of ſuch ſoul-cheating ſnares; where men have the Impudence to perſwade us that we can be ſure of none of our faith, unleſs we be ſure of Copies, Tranſlations, &c. by that Authority that never durſt nor did determine of the many remaining Controverſies thereabout? And where hath the Pope or Council given us a Grammar or Lexicon to know the true ſenſe of words by, for the future? Fathers differ: Papiſts differ; the world is diſagreed of the ſenſe of words and many Texts: The Pope hath an infallible ſkill, and power with his Council to decide all, and will not: Was there ever a crueller wickedder wight in fleſh? To ſee all this difference and darkneſs, and not vouchſafe to ſpeak a few words, or
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write one Infallible Commentary to end them? Just as if the plague or feaver were common, and one Phyficion would fay, all men fhall die that will not believe that I can cure all men; when in the mean time he will not cure thofe that do believe it?

What is it that your Pope and Councils are to determine? Is it the great Effentials of Religion? We thank them for nothing: Cannot we know that there is a God, and a Chrift, till the Pope judge it? Have we not the Sacramental Covenant of Grace, the Creed, Lords Prayer and Decalogue furely delivered before any Pope or Council judged of them? Or is it of the hard controverted points: *Do it* then; and let us fee that *you can do it*.

XX. Hath the Pope power to judge *in utramque partem*, either way, or only one way? May he judge that there is a God or no God, a Chrift or no Chrift, a Heaven or no Heaven, a Scripture or none, at his pleasure? If fo, must we believe him if he be for the Negative? Take you that Certainty: we will have none of it: Or is he only to *judge truly*, and then only to be believed? (that there is a God, a Chrift, a Scripture, &c.) So may and must every Teacher, yea and every Chriftian Judge. - If you fay that he

he cannot go besides the truth, General Councils and Pope *Adrian* himself said otherwise.

XXI. The Pope and his Council differ from the Council of *Laodicea* and the *ancient Church*, upon *this very Question, What is the word of God*, even of the *Canon of the Scripture*: For full proof whereof I refer you to Bishop *Cousins* Book, which bringeth full testimony from antiquity.

XXII. The use of *Authority* is not to *disclose all Verities*, but to *Govern Societies* in the management of them; If the King of *Rome* could prove himself King of all the world, that would but enable him to *Govern* the world: When one man that is at his foot-stool that is more *Wise and Learned*, may *know* better than he and his Council too, what's true or false.

XXIII. Your very foundation is a Contradiction in its self. What do you make a Pope to be but the *Vicar of Christ*? And (mark Reader) can any man be sure that he speaks true as *Pope* or *Christs Vicar*, that never knew that he was *Pope* or *Christs Vicar*? Or can any man believe that *Christ* hath an *Infallible Vicar* before he believe in *Christ himself*, and that *he is Infallible*? It's a contradiction

tradiction to believe the Pope as his *Vicar* or *Pope*, before we *believe Christ*. If you believe that the Pope hath Power or Infallibility, you must believe that *Christ gave it him*. And if you believe that *he gave it him*, it must be by *some Revelation* that he gave it, and that you must believe it. And can you believe *that Revelation* that made him Pope or Infal-
 lible, before you believe any *Revelation*?

XXIV. The same contradiction there is in believing a Council or the Church, before you believe *Divine Revelation*: For you cannot know till you believe Divine Revelation, that Council or Church have any such being or power.

XXV. Either the Pope and Council themselves know the true Copies, Readings and *Translations* from the *Authority of former Councils*, or by *their own*: or by the *Evidence of the thing*: and *Common History*: or by *In-
 spiration* or *Supernatural Revelation*: If all the rabble of wicked Popes and Prelates pretend to Rule the Church and our faith by *In-
 spiration*, they are crackt-braind fanaticks: Sure they *were* no Prophets *before* they were Popes or Councillers. But if it be by *their
 own Authority*, who will take a self-made faith, of men that Believe only because they
 G Believe?

Believe ? And must have all others believe only because they believed before them ? Then it is themselves and not Christ that they believe. If it be, *former Popes* and Councils that they believe, tell us whom and why the *first* believed ? Mark, that you cannot arise to *St. Peter*: For the various Copies and Translations which we are in question of, were all made since *St. Peters* daies.

XXVI. When in a Council the major part carry it by vote (perhaps by one or a few) How shall we be sure that all the minor part were deceived ?

XXVII. How shall all those *Abassines, Armenians, Indians* in *New-England* or others that know not that ever there was a Pope or General Council, in the world, become Christians ? Or are you sure they are none ?

XXVIII. We *see by experience* in the foresaid Nations, and *feel in our selves*, that men may have a certain faith without receiving it from the Pope. Can you make me know that I do not believe, when I know that I do ? And can you prove that only the third part of Christians in the world are true Christians, and have Certain faith, because all the rest receive it not from the Pope ? and why

may not the major part of the Church be sure as well as he?

XXIX. Hath the Church a twofold foundation for faith? If the Pope and Council believe Gods word to be his word on one Ground, and all other men on another ground, (that is, because *they say it*,) then we have *two faiths* and *two Churches* on *two foundations*. But if otherwise, then Pope and Council do as we must do (by their doctrine,) even believe it, because they say it themselves.

XXX. The Councils Decrees of Faith are so Voluminous that not one Priest of forty knoweth them all; and not one lay man of many thousand: The very bulk therefore of your faith, must make it more uncertain than ours is: And who can tell whether he have it all?

XXXI. The words of your Councils are as obscure as Scripture words; and are controverted by your Doctors: And how can it be otherwise when humane language is so ambiguous, in such huge Volumes? How then shall the sense of your Councils themselves be certainly known?

XXXII. Councils are rarely extant: God
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only knoweth whether ever there will be another, (even a pretended one :) And must we have no judge in the mean time to give us a Certainty of the meaning of the very foregoing Councils themselves ? Most confess that the Pope himself may err ?

XXXIII. It is but few persons in the world that ever saw and consulted with a Pope and a General Council ? How then shall we be all sure, what they said or determined ? How know we whether the Records of them be truest in *Crab*, in *Surius*, in *Nicolinus*, in *Binnius* or in none of them ? What was *Caranzas*'s fault that he is blamed for ? Which of the various Copies of Canons are true which are given us oft by the same Author ? Who knoweth what alterations the *Index expurgatorius* (not infallible) maketh in the books ? Have we no more or other Certainty of our Creed than of all these Councils, so variously and doubtfully delivered ?

XXXIV. Seeing that each lay man that never saw Pope or Councils, can know them only by *believing the Priest* that telleth him, This the Church faith, is that *Priest Infallible* ? Can no man be be certainer of the Creed than of that *Priests words* ? Is not the faith of almost all your vulgar Papists, resolved into the
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the *Priests affirmation*? And so is it not a humane faith? And how ignorant and wicked is many a Priest? Is our faith uncertain because we take it not on such a mans credit?

XXXV. If you say that *an Implicite faith that all is true and of God which the Pope and Council saith is so*, will save men;
 1. How do the people know whether the Pope and Council *determine any thing at all* but on the *Priests credit*? 2. Then all Infidels may be saved without believing that there is a Saviour or salvation, so they do but believe in the Pope and Council. 3. Then believing in the Pope and Council is made far more necessary than believing in Christ. 4. Why will not an implicite belief in Christ go as far as yours?

XXXVI. By your way we can *never be Certain* when we have *all the Christian faith*: For more Councils may still make *more decrees* as hitherto they have done; and who knows when they will have done? And so you make a Christian quite another thing, than he was in the primitive Church; And you cruelly make it far harder to be saved: when as then, a man might be saved that believed the *Covenant and Creed*; and foresaid *Catechism*; and now he must also believe so many Canons, as that the Councils contain-
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ing them in the last Edition, exceed the purchase of a poor Minister to buy them ; and the time and brains of most to read them.

XXXVII. *You confess all our faith and Religion to be true (as far as I can learn) but we deny all your additions: Both parties therefore being agreed of the truth of ours, it's like to be the surer. Our Religion in the Essentials, is nothing but the Sacramental Covenant, the Creed, Lords Prayer and Decalogue with the Law of Nature; And in the Integrals, it is nothing but the Scriptures which we receive as Canonical: And all this you commonly confess to be true: And I told you before how Bellarmine, Costerus and others confess less to be sufficient to Salvation (as commonly necessary.) But your additions we reject as uncertain or false.*

XXXVIII. *We see you to be a Carnal Kingdom set up against Christs express determination, Luk. 22. 26. 1. Pet. 5. 3. As the Geographia Nubienfis saith (In Urbe Roma, &c. In the City of Rome are the seats of a King called the Pope: Nor is there any superiority in dignity above the Pope, and Kings are lower (or inferior) than he.) We see that you have compaginated your policie all for these carnal Ends ; and that dignity,*
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and *dominion*, and *riches*, and *worldliness* is promoted by your faith: And that your Religion is propagated and upheld by most inhumane cruelties and bloodshed, and they must be burned that seem not to believe as you do: And will it not raise suspicions in us of the fidelity of such men, when they *make* their own *faith*, and tell us that we have no certainty of ours but by their determination: When also we see the wickedness of mens lives among you, in common Fornication and other heinous sin; when the *certainest* *faith*, will have the *holiest* *life*, when it is Subjectively as well as Objectively certain.

XXXIX. You *destroy* or greatly *discredit* the *Grand Evidence* of the Christian faith, even *Miracles*: How then can your faith be the most Certain? For when you pretend that Miracles are as common through all the world as Priests Masses are (in turning bread into no bread as aforesaid) and yet no man seeth any proof of one such Miracle, when really it is no less than *Christs Resurrection* which you pretend to be so common before all the Churches; what is this but to tempt men to take all the Scripture and Apostolical Miracles to be no surer? And then where is our faith?

X L. Lastly, I end where I almost began : If our senses be true, the Pope and his Council are false, and therefore our faith not to be received only nor chiefly on their trust. For their faith teacheth us, *not to believe Gods most Natural Revelations, to the sound senses and Intellective perception of all men in the world*, as I have shewed about the Bread and Wine in the Sacrament : And when a Controversie it brought to sense it self we can bring it no lower : And when we must either believe *your faith* and its *foundation* false, or believe *Gods most Natural Evident Revelation* false, and all mens *Senses and Intellective perception* false, we are *not able*, I say *not able*, to be of your faith.

— And now judge whose *faith is more Certain* the Protestants or the Papists ? And whether you do well so zealously and busily ; to make use of such *soul-traps* and *fool-traps*, as the paper is which I have answered.

September 12.

1672.

F I N I S.



A P E N D I X.

C H A P. I.

I. **W**Hereas I have here and more fully in my [*More Reasons for the Christian Religion*] asserted a Certainty in some Morals, it will give some light into the matter if I give you *Ocham's* decision of the Certainty of *Moral Science* in it self; which because it is short I will translate. *Quodlib. l. 2. q. 14.*

[*Quest.* “Whether there can be a Demonstrative knowledge of Morals?”

Resp. “It seemeth not: Because there can be no demonstrative knowledge of those things that are subject to the will: But such are Morals: *ergo*, &c.

“But contrarily, Morals are a Science.

“In this Question, 1. I will expound one Term of the Question; 2. I will give you one distinction: 3. And then answer the Question.

“ 1. As to the first I say that *Moral* is some-
 “ time taken largely, for humane Acts which
 “ are under the will absolutely : ——— Some-
 “ time more strictly, for Acts subject to the
 “ Power of the will, according to the natu-
 “ ral dictate of Reason, and according to
 “ other circumstances.

“ 2. As to the second you must know that
 “ Moral Doctrine hath many parts : of
 “ which one is *Positive*, another is *Not-posi-*
 “ *tive. Moral Science Positive*, is that which
 “ containeth humane Laws, and Divine,
 “ which oblige us to follow or avoid things,
 “ which are neither *good* nor *evil*; nor be-
 “ cause prohibited and commanded by a supe-
 “ rior to whom it belongeth to give Laws.
 “ But *Moral Science* not positive is that
 “ which without any command of a Superi-
 “ directeth humane actions : as Principles
 “ known by themselves, or known by expe-
 “ rience, so direct ; As that all that is honest
 “ is to be done, and all that is dishonest is to
 “ be avoided ; and such like of which *Aristo-*
 “ *tle* speaketh in his *Moral Philosophie*.

“ 3. As to the third I say, That Moral Po-
 “ sitive *Science* , such as the Science of
 “ Lawyers is, is not Demonstrative, though
 “ in many things it be regulated by that
 “ which is demonstrative. Because the rea-
 “ sons of Lawyers are founded on humane
 “ Positive

“ Positive Laws, which receive not propo-
 “ sitions evidently known. But *Moral Science*
 “ *not positive* is *Demonstrative*; I prove it :
 “ Because all knowledge deducing conclusi-
 “ ons Syllogistically, from Principles known
 “ by themselves, or by experience of him
 “ that knoweth, is demonstrative : But such
 “ is Moral Doctrine : *ergo*, &c.

“ The Major is known : The Minor is
 “ proved, Because in Moral Philosophie there
 “ are many Principles known by themselves ;
 “ As that the will is to conform it self to right
 “ reason ; that all evil *is to be* avoided, and
 “ such like. In like manner, many Princi-
 “ ples are known by *Experience* ; as is evident
 “ to him that *followeth experience*. And I
 “ further say, that This is more Certain than
 “ many other things, in as much as every
 “ man may have more *Experience* of his own
 “ acts, than of other things : From whence
 “ it is plain that this is a *Science, very Sub-*
 “ *tile, Profitable and Evident*.

“ To the Argument for the Contrary I say,
 “ That of things subject to the will, may be
 “ formed Propositions, true and known by
 “ themselves, which can demonstrate many
 “ Conclusions.]

CHAP. II.

How much the wisest Papists are for our way of Resolving faith, before Luthers time by controversie perverted them.

IT was ordinary, till *Luthers* disputing convinced them that the Scriptures would not serve their turn, for the wisest Papists, 1. To make Scripture the perfect Rule of faith, without the supplement of Tradition to add more; 2. And to give such Reasons for their *Faith* as we now do for ours.

I. I must not be tedious in citing many. 1. *Aquinas Cont. Gent. Cap. 9. fol. 3. saith* [But the singular manner of convincing an adversary of this truth, is by the Authority of the Scripture confirmed of God by miracles.]

And *Summ. 1. q. 1. a. 8. ad secundum*, he saith that [Sacred Doctrine useth the authority of the Canonical Scripture arguing properly and from necessity: but the authorities of other Doctors of the Church as arguing from its own, but Probably. For our faith resteth on the Revelation made to the Apostles and Prophets who wrote the Canonical Books; but not on the Revelation made to other Doctors,

Doctors, if there were any such. Whence August. to Hier. I have learnt to give this honour only to the Books of Scripture called Canonical, as that I firmly believe that no Author of them did at all err in writing them. But others I read so as that how excellent soever they were in Learning and Holiness, I take it not to be therefore true because they so thought or wrote.]

Durandus in his Preface hath little else but of the Scripture excellency in Dignity, Goodness, Certainty and Profundity: And from Hier. ad Paulin. saith [Let us learn that on Earth, the knowledge of which will continue with us in Heaen. But this is only in the Holy Scripture ——— 3. The Holy Scripture exceedeth all in Certainty of Truth ——— We must speak of the mystery of Christ and universally of those things which meerly concern faith, conformably to what the Holy Scripture delivereth. As Christ Joh. 5. Search the Scripture, &c. If any man observe not this, &c. — The Measure is, not to exceed the Measure of Faith ——— which Measure consisteth in two things, that is, that we take not that from faith, which belongs to faith, nor attribute that to faith which is not of faith. For both waies is the Measure of faith exceeded, and men deviate from the continence of the Holy Scripture, which expresth the Measure

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sure of faith: And this Measure God assisting, we will hold, that we may write or teach nothing dissonant from the Holy Scripture. But if by ignorance or inadvertencie we should write any thing, let it be ipso facto esteemed as not written. And so on.

And Prolog. q. 1. his description of Theologie is, 1. For a habit by which we only or principally assent to those things, that are delivered in Scripture, and as they are there delivered. And so Theologie differs not from faith. The reason of which is because the things that are delivered in the Scripture, are so only held by Divine Authority.

Scotus Prolog. Q. 2. doth conclude p. 7. that the Doctrine of the Canonical Scripture is sufficient to the attainment of our end: And that the Holy Scripture containeth sufficiently the Doctrine necessary to a Viator (a man in this life.)

II. And to prove this Scripture to be true he giveth us these ten proofs; (which I must not repeat at large) 1. From the predictions of Scripture which God only could do. 2. From their notable concord. 3. He proveth that their own Doctrine against Lying and such like prove that the writers lied not. 4. From the great diligence and concord of the Receivers. 5. From the Reasonability of

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of the Contents. 6. From the unreasonableness of all other waies. 7. From the stability of the Church. 8. From the Miracles, which God would never affix to a lie, which he largely urgeth. 9. From the testimony of aliens and adversaries. 10. That God would not give up those to a lie who so seek him with all their hearts as many Christians do.

Abundance of their Authors more I could cite, who thus argue for the truth of Scripture, and not from an Authoritative decision of a Pope or Council only. And what in this they give to them at other times, doth but shew that their foundation was so much weaker than ours.

CHAP. III.

That where the Learned Papists differ from us, they are so far from building on a Certainer foundation that, so far they are forced to deny all Certainty of faith.

TO prove this it may suffice to mind the Learned Reader how even the most judicious (as *Greg. Armin. Prolog. Esaius* and commonly most Schoolmen, deny a proper Certainty of Evidence to faith: Not on-

ly that the Object is not Evident to sense, which all confess, but that the truth of the conclusion is not Demonstrable, and that Faith is a pious act of the Election of the will, which were not meritorious, if it had rational demonstration or evidence. And that it is but opinion which is resolved into humane Authority: and yet that they believe the Scripture to be Gods word, and this or that to be the sense meerly, because the Church holdeth it. I cannot stay to cite many. Plain *Durandus* shall be instead of all: Who *Prolog. q. 1. faith p. 6. c. 1. Faith which resteth on humane Authority differeth not from opinion: because the place from humane authority is topical, and an argument thence taken is the weakest: And therefore the faith which resteth on that authority is the weakest opinion.* But pag. 9. of the faith which resteth on Gods authority, he granteth us, that it may stand with Science of many of the same things, and that Divine authority and demonstrative reason may concur to cause the same assent. But p. 10. he dissenteth from them that *hold that Gods attestations were such to those that saw Christs Miracles and Resurrection, &c. as certainly proved the truth of his Godhead, and so of his word* (which is *Aquinas* his honest Doctrine 3. q. 43. act. 4. against which *Durandus* writeth this.)

this.) And because it is us as well as *Aquinas* that he opposeth I will briefly confute his reasons.

The first is, *Because Demonstration necessitateth the understanding to believe: But many that saw Lazarus raised, &c. believed not Christ to be God, &c. Therefore Miracles were not a sufficient demonstration.*

Ans. Not sufficient to *all things*, but *sufficient to do their own part*. By this you would prove that there is no demonstration of any thing almost in the world; For there is almost nothing which convinceth all men. I distinguish therefore of a *disposed* and an *in-disposed* understanding. And as to the later I deny the major. Demonstrations constrein not millions of undisposed Intellects. *Recipitur ad modum recipientis*. What need any other proof than your oft mentioned denial of Bread in the Eucharist? Because millions deny the perception of all mens Senses and Intellects thereby, are not things sensible demonstrable or evident? Can you hope to bring more cogent proof, And yet this is rejected: And so were Christs miracles.

The second is *Gregory, Faith hath no merit, where humane reason hath experience, and there is Science.*

Ans. A fallhood as easily denied as asserted without proof: If by Merit you mean
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Rewardableness. For it is only *Natural involuntary necessity* which evacuateth moral *Good or Evil*. The *will* may shew its *virtue* or *vice* in receiving or rejecting Objective ascertaining Evidence.

The third is that it was *not known of it self that this miracle attested the truth of what Christ said*. But whether *per se* or by *consequence*, it is a most evident certainty, that a man, yea abundance of men that assert such a point of unspeakable consequence to the world, doing abundance of open notorious miracles as professed witnesses or proofs of their Doctrine, could not do this but by Gods extraordinary providence. And that if this be not to be taken for a Divine Testimony, we know of none that mortals are capable of, nor a possibility of the worlds escaping the deceit, as caused unresistibly by God. His Answers to this are not worthy the repeating.

The same Author, *li. 3. d. 23. q. 7*. Enquiring of the Certainty of faith, whether it be certainer than Science, brings in the several answers of others: 1. That there is a Certainty of Evidence (and this Science hath,) and a Certainty of *Adhesion*, (and this Faith hath.) But this he rejecteth, and sheweth (truly) that *Adhesion* is not properly *Certainty*, and also that the fullest Evidence causeth the closest Adhesion. 2.

2. That *Faith* hath most *Certainty in se, in the thing*, and *Science* most *Certainly quoad nos*, as to us. But the vanity of this he truly sheweth: For to be *Certain in it self* and not to us, is but to be *True*: And all things *True* are equally *True*: But no *truth* is *Certain* to us or *Credible*, without revelation to us. And as he saith (*The Certainty of Act or habit is not from the Certainty of the object in it self, but from the mode which the habit putteth as to the person, and the act*: No way therefore (saith he) *is the act or habit called Certain, unless it be certain as to us.*

Therefore he is forced to conclude that many habits and acts of *Science* are *Certainer to us than faith and its act*, and that both *extensively, Science having both certainty of Evidence and Adhesion (if that be Certainty,) And intensively; for Science hath no doubt permixt as faith oft hath.*

And he is forced to conclude his faith into the further uncertainty following.

CHAP. IV.

That the most Learned Doctors of the Church of Rome resolve their faith (in earnest or jeast) into such an Inspiration of the Pope and Prelates in Council, as the Apostles had, and so are meer Fanaticks: And this against notorious sense and experience.

THe said *Durandus* saith *ib. li. 3. d. 23. p. 573.* [Nothing is more certain than experience, to which the resolution of other things is made, that we may have the fuller certainty.] But experience telleth us that there is Bread after consecration: And that he took the belief of humane authority, for the weakest opinion I told you before. And *v. 12.* he saith [How are we sure that God saith what we believe? *Non nisi quia sic tenet Ecclesia?* Only because the Church so holdeth?] Which he brings to prove that Divine Authority is not surest to us.

And *Ocham Quod l. 5. q. 31.* so answereth the question, *Whether the substance of Bread remain after consecration*, as I verily believe he did but Ironically jeer them, and shew that he durst not speak his thoughts.

Mentioning three opinions: The first, that *the substance of bread which was there before, is after the body of Christ*, (I think he meaneth *Durandus* opinion condemned by *Bellarmino*, &c.) he rejecteth. The second saith he (*that the substance of bread and wine cease to be, and the accidents only remain, and under them Christs body begins to be is the common opinion of all Divines, which I hold for the determination of the Church, and not for any other reason.* The third (*that there remaineth the substance of bread and wine with Christs body*) would be very reasonable, if the Churches determination were not contrary: for that opinion solveth and avoideth all the difficulties which arise from separating the accidents from the subject. And the contrary to it is not had out of the Canon of the Bible; nor doth it include any contradiction for Christs body to consist with the substance of bread any more than with the accidents — And after more, answering the argument of *Mais-miracles* by every Priest he saith [*Sometime about some things there must more Miracles be put, though it might be done by fewer, and that because it pleaseth God; And the Church knoweth this, by some Revelation that so it is, and therefore the Church hath so determined.*]

mined.] Either he jeareth them, or else he professeth that their faith even of *daily miracles*, against *common sense* is resolved into a *Revelation* which the Church hath of that which is not in the Bible; which must be Prophetically.

The like you have in *Paludanus*, *Durandus*, (save that he leaveth them as aforesaid) *Scotus*, &c. I will end with learned *Rada*, who *Vol. 4. Contr. 7. a. 1. pag. 164, 165.* having shewed that *This is my Body* will not in its own proper sense infer what *Aquinas* and others gather, faith [*Tet indeed now* (we must not take that sense) *but as the Church taught by the Holy Ghost understandeth those words.* For the Scriptures are expounded by that spirit which they were made by: And so it must be supposed that the Catholick Church by that spirit which delivered us the faith, even taught by the Holy Ghost, so expounded, and exploded the first sense, and chose this, being that other was not true, as to the remaining of the substance of bread after consecration. But this sense he chose which is true, and so delivered by our Lord himself, as it is solemnly declared C. firmiter, &c. And he concludeth that [*This is my body*] is not enough to convince a Heretick; but [*as understood by the Church by that spirit.*

spirit by which they were given and delivered, they exclude the substance of bread].

O all men of common sense and reason in the world; we appeal to your humanity in the Controversie between the Papists and us. While they assert a Miracle by every Priest every day that he masseth in all the world, and deny the truth of Gods primary natural Revelation to all mens common senses, they resolve their faith of the Certainty of all this, not into the Scripture, but into such an Inspiration of the Holy Ghost as the Scriptures themselves were written by: The Scripture must not be our proof of this Inspiration, but must be proved by it. We must believe that thus every wicked Pope and the Prelates of the major vote in his packt Councils have this Inspiration? When they do no Miracles, they live so much worse than other Ministers of Christ, that the Reforming of them hath long been the vain wish and attempt of the Christian world; They murder the servants of Jesus in their Inquisitions, and yet we must lay all our faith and salvation on it, that they have all a Prophetical spirit.

Well; *If it be proved Certainly to the world, that the Pope and his Church are all Prophets, or Inspired by the Holy Ghost as*
the

the Apostles were, then I declare that the Papists are in the right: If not, I will be no willing Subject of the KING of Rome, while he so abuseth the Word, the Church, the Honour, of the Churches King.

F I N I S.

